



# **Three-Day International Virtual Conference on**

## **Gender Studies**

**16-18 September 2020**

# **Abstract Proceedings**

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## **1. Psychological Abuse against Women and Judicial Relief**

**Prof. Dr. Rashid Askari**, Former Vice-chancellor, Islamic University,  
Bangladesh

Domestic violence/domestic abuse/family violence is as old as the origin of family in human history. The recent version of family violence has gained wide currency as 'Intimate Partner Violence' (IPV) which has become a pressing issue of global concern we must address ourselves to. Intimate Partner Violence manifests itself in different forms of physical, verbal, emotional/psychological and sexual abuse and is mostly perpetrated by men against women though the reverse of it is not practically non-existent in human societies. However, the current paper would be premised upon treating the women as victims of psychological abuse in patriarchal societies. It seeks to explore one of those forms women persecution called emotional or psychological abuse which, though often occurs, cannot be much in evidence and therefore be legally remedied. The piece aims to identify the nature of psychological abuse against women and prescribe legal remedy to the social problem or judicious relief from it. The issue has been analyzed both from local/ regional and global perspective and the feminist point of view to situate the discourse in the vaster interdisciplinary academic domain of Gender Studies. Since the author of the paper is from Bangladesh, most of his observations are derived from Bangladeshi evidences.

## **2. Islamic Reflections on Sexual Orientation and Gender Identity**

**Prof. Dr. Scott Kugle**, Professor, Department of Middle Eastern and South Asian Studies, Emory University, USA

Progressive Islam is a movement in contemporary Muslim thought and practice that engages civil rights, democratic engagement, religious pluralism and gender justice. Gender justice is often framed as the rights of women, but it also requires reflection about sexual orientation and gender identity (SOGI in the language of the United Nations, or LGBTQ in global activists networks). How does Progressive Islam address lesbian, gay, bisexual and transgender Muslims? How does it seek to acknowledge their existence, address their alienation, uphold their dignity and foster their

wellbeing in a patriarchal environment that is repressive at best and violent at worst? This talk focuses on the Quran as a resource for creative and progressive Islamic theology beyond its patriarchal past.

### **3. Facebook and Gender: Attempts to realize the “GOOD LIFE”**

**Dr.Ghada Alakhdar**, Associate Professor, Cultural Studies,  
MSA University, Egypt

Eudaimonia is the Aristotelian idea of happiness and success combined that come as a result of self-realization and constant investment in one's own talent. Instead of referring to happiness as a state of mind, Aristotle describes aiming at the highest good through continuous focused work. The “good life” has always been at the back of our minds intertwining personal motivation for work with happiness. With the disillusionment in “jobs” alone as a space of personal growth and fulfillment, intensifying social interaction via Facebook and other platforms reveal a potential for realizing happiness by shifting priorities from skills only to skills and “friends” as means for realizing professional growth and happiness.

Even though workplace laws have developed all around the globe to secure gender equality, it is social media connections that sped up the promotion of jobs, study and growth opportunities for the previously disadvantaged social groups and/or minorities. Examples from women groups in Egypt and Nigeria will be drawn upon to reveal the potential of social media to empower women to realize the ancient ideal of the “good life”.

### **4. Voices from the Margins: Female Guerilla Fighters in Contemporary Indian Fiction**

**Dr.Meghan Gorman-DaRif**, Assistant Professor, English and Comparative Literature, San José State University, California

2017 saw the 50<sup>th</sup> anniversary of Naxalbari, along with the publication of Arundhati Roy's much-anticipated *The Ministry of Utmost Happiness* and Neel Mukherjee's *A State of Freedom*, both of which include the narratives of female guerilla fighters that differ significantly from earlier literary

depictions of female Naxalites. This paper analyzes how these authors center and interrogate the role of gender in the context of revolutionary violence, intervening in postcolonial feminist ethics and questions of female empowerment and agency through violence. I argue that while these novels present narratives devoid of real agency for their guerilla characters, the desire to transmit their stories, experiences, and reasons for joining the Maoists indicate an alternative futurity. I argue that, as opposed to hope for a successful revolution which animates earlier representations of Naxalite characters from the first (1967) stage of the movement, the female revolutionaries represented by Mukherjee and Roy in 2017 on the fiftieth anniversary of Naxalbari, create a new, but limited type of agency consisting of establishing possibilities of solidarity in the way the narratives of these women are created, as well as the way in which they are read.

## **5. Digital Feminist Discourses: A Critical Perspective**

**Dr.Mehrunnisa Pathan**, Associate Professor, Department of English,  
Dr.Babasaheb Ambedkar Marathwada University, Aurangabad,  
Maharashtra, India

A critical inquiry in the field of the digital world led to the progressive nature of this research article. The whole domain of human history, architecture literature, culture, socio-politico, psycho-spatial underwent a great change from time to time. The ideas of digital feminism, gender, and identity which were considered to be fixed and unchangeable until the mid of the twentieth century are now perceived as being fluid and dynamic. Many groups' writers and activists have argued that we have by now entered the "fourth" wave of feminism. An honest attempt has been made to study the impact of digital technologies and digital feminism on culture and society. English language and literature have been dealing with the issues of feminism and over the years a comprehensive theory and praxis have been thoroughly evolved. We do have the first, second, and third wave of feminism. After the third wave of feminism, it was believed that the discipline of feminism is dead. But in the Postmodern and Postcolonial context, we do have the emergence of digital feminism.

Keeping the development of Feminism and Post-feminism and different branches of Feminism like Eco-Feminism, Radical- feminism and so

on and so forth Digital Feminism cannot be a part of negligence. Digital Feminism not only break the barriers between gender, class, caste, society, race, religion, community, National and geographical boundaries, but also between the disciplines as the Interdisciplinary and new technologies especially digital technologies are being embraced by academics in the Humanities in innovative and exciting ways. And suggest that far from being mired retrospective, historical analysis those of working within the Humanities are beginning to be crucial players in the way the future will be shaped. For instance movie like 'I am a Woman' by Unjoon Moon, or The Day I became a woman by Marzieh Meshkini.

The research paper would focus on multiple configurations of digital feminism as represented in English writings. The present research paper also aims at developing a proper and more comprehensive understanding of feminist discourses and how it is an emerging trend in English literature in the form of the Fourth wave or what is called Digital Feminism. It also aims at how feminist discourses are formulated in various literatures and how culture and society are being affected by the same. The present research paper would focus on Feminism, types of Feminism, waves of Feminism, Digital feminism, Indian digital feminism, and so on. And how Digital feminist discourses are formulated in the world discourses today.

## **6. Knowing, Being, Writing: The Task as a Woman**

**Dr.Fayeza Hasanat**, English Department, University of Central Florida,  
Orlando

A woman's knowledge is what Simone de Beauvoir calls 'L'expérience vecue' (lived experience). The manifold patriarchal narratives of her subject position as an Other makes it difficult for her to claim her consciousness and distorts her understanding of the Self. A woman's knowledge comes from her experiences as a lived body in a specific context that is constituted by the facticity of her socio-politico-historical environment. Her ontological desire to construct her identity is dependent on that facticity. And her writing is her performance through which she enacts her knowing and her being, using it as the semiotics of the lived body. Her knowledge and her meaning as a woman is dependent on her ability to reconstitute and reconfigure her identity as a body-in-situation. She is always at work, trying to assert her

freedom and authenticity, as a subject, as a writer. Being a woman is a task by its own right, and for a woman writer, that task presents itself with multifarious challenges. This paper explores the tasks of a woman as a knower, a conscious being, and as a writer, in context of South Asia.

## **7. The Status of Queer Rights in India and a Global Perspective**

**Ankit Bhuptani**, Gay Rights Activist, Founder - Queer Hindu Alliance & Global D&I Leader

In my understanding & experience, I consider the current 'Queer' generation of India is the luckiest generation till now because we have seen days of being regarded as criminals for our sexuality to being decriminalised and now moving towards more legal, civil & social acceptance by each passing day. It is said the generation who gets freedom and liberty after struggling for it, values it the most. So, even though we were not born when India was striving for its Independence, we know the value of freedom because we as an 'LGBTQIA+' generation have sought for our rights & recognition within the independent, democratic India.

As we in India celebrate the 2nd anniversary of reading down of 'article 377 of Indian penal code' which criminalised homosexual act in India, we still have a long way to go. Especially in terms of social, cultural and religious acceptance. 'The Trans Act 2019', passed by the Central government of India does more harm to the Trans community than empowering the marginalised community. However, with the formation of 'The National Council of transgender persons recently appointed by the central government will hopefully address the challenges within the Act.

The struggle of acceptance is not just limited to India, but we can see this in many countries around the world. As per the report by ILGA in 2019, 'Same-sex sexual activity is a crime in 70 countries. Some of them, including six nations that are members of the United Nations, impose the death penalty. Another five make such punishment technically possible, even though it is rarely enforced. In 26 other countries, the maximum penalty is a prison with terms varying anywhere from a few years to life imprisonment.'

The status of Queer Rights is one of the finest ways to judge the overall status of human rights in a particular society or country because Queer



recognition and Rights challenges the conservative and limited orthodox understanding individual freedom, equality & dignity.

Yet, I being an optimistic person, I get inspired when I see a collective of parents with Queer children named 'Sweekar' supporting their children, many corporate and business leaders implementing effective 'Diversity and Inclusion' (D&I) policies in the workplace, doctors, teachers groups coming out in marching for Equality in Mumbai Pride which I am co-organising for last ten years and above all when I see them coming out stories of young people across the country and world.

I know the path to Global Queer Rights, recognition and acceptance is a long, but the destination might be closer than we think.

**Keywords:** Queer Rights, LGBT, India. IPC 377, Human Rights, Pride

## **8. Invoking Non Western Voice in Feminist Narrative**

**Dr.Sharin Shajahan Naomi**, Assistant professor, Gender Studies, Asian University for Women, Bangladesh

Coloniality is not only a system which controls economic and political resources, it is also a system which controls knowledge-making through discourse representation, epistemology and ideology. I found in the Western intellectual realm, if one is a woman as well as non-Westerner, her sense of otherness is tripled. She is less privileged than her white Western sisters, less fortunate than white Western men, and less advanced than non-Western men. If she wants to speak other than imitating the white Western way, she needs to reclaim the voice and language in writing through disruptions and disturbances to the web of hegemonic power. In this paper, I would like to reflect how we can invoke non-western voice in feminist narrative by waging epistemic disobedience and using autoethnography as a research method. Autoethnography is a research method where writer uses his/her experience to analyze wider social and political world. This paper is based on two of my research on autoethnography. One was on Tibetan Buddhism and Feminism and another was on Purdah. In both of the research, I have invoked non-Western voice of Bangladeshi woman to challenge hegemonic binary narrative on the feminist issues related to Buddhist practice and Purdah. I have contextualized the voice through reflexivity and used it against coloniality through an epistemic disobedience. The significance of the voice

in feminist narrative lies in creating non-hegemonic knowledge on women's issues and valuing diverse voices within feminism.

## **9. India Post 377**

**Rahul Upadhyay**, Executive, Alumni Relations, Indian Institute of Technology Gandhinagar, Academic Block 6/338, India

It's been two years that India got rid of section 377; a law that criminalized homosexuality in India. But the LGBTQIA+ community still faces discrimination, ignorance, prejudice, and violence. Still, the crimes against the queer community haven't decreased. Due to the hostile environment, queer community people are committing suicide; parents are forcing their gay children to undergo conversion therapy. This shows taking down the law alone is not going to help achieve the goal of inclusion. And that's where the importance of groundwork; sensitization comes into the picture. Today the most challenging situation before us is how to bring a positive change in the mindset of society. The legal and social practices should go hand in hand. Educating the society about Gender diversity, about LGBTQIA+ community and the atrocities faced by sexual minorities is the need of the time. There should be more and more discussions on such topics. Issues that are considered taboo in the society should be raised and talked about. The topic of gender diversity should be included in the school curriculum so that the future generation is sensitized and is more empathetic towards sexual minorities. Some progressive steps have been taken in these two years but there have been some steps which made the lives of queer community, specifically the Trans community even worse. One such step was the Trans Act 2019. Hence there's an urgent need for sensitization of the society, including the government. Then only this world would be a safe and inclusive place for all.

**Keywords:** Gender Sensitization, Racism, Gender Diversity, Section 377, Conversion Therapy

## **10. Social Identities and Gender Languages**

**Ebidenyefa Tarila-Nikade**, Author and Educator, Nigeria

People draw their social identities from the language of the various groups with which they identify. A social identity indicates a person's expression of his/her interest; a self-concept derived from membership of a relevant group in which a shared language is used to transmit ideas. According to Tajfel (1975), these groups include social class, family, football team etc. They are often a source of pride and esteem. More so, having a shared language heightens their sense of belongingness. As an identity marker, the language of communication in such groups will more often than not predetermine their naming, attitudes, belief systems, and sometimes, the roles that they play in society. As such, gender languages prescribe distinctive varieties of speech that will enable all genders to be identified according to the specificity of their gender situation or bias. This paper investigates the relationship between social identities and gender languages and how this relationship has bridged the gender gap, engendered social cohesion and inclusion across borders in a modern world. The theoretical frameworks relevant for this discourse include Tajfel's (1979) Social Identity Theory and Lakoff's (1975) Gender Theory.

## **11. Deconstructing the 'Gendered' Discourse: The Language of Feminine across Cultures**

**Dr. Bhumika Sharma**, Assistant Professor, Department of English, School of Humanities & Languages, Central University of Rajasthan, Bandar Sindri, Ajmer, India

The articulation of women's experiences in literature facilitates the study of a distinct mode of thoughts and expressions reflected in the language used by women authors. It is, in a way, actualization of *Ecriture Feminine*, so passionately advocated by French feminist Helene Cixous in her essay "The Laugh of the Medusa". No doubt, feminist discourses have strategically applied the notion of phallogocentric language to deconstruct the 'rational' constructs of 'enlightened' patriarchy. Their interventions have raised many questions to challenge the misplaced 'rationality' of patriarchy.

Women authors ask how far our language is gendered and in what way it determines the perceptual understanding of reality. The present paper takes select works from different literary traditions across cultures to understand the nuances of 'feminine' language and its semantic implications. The linguistics analysis of women's writing shows how feminist discourse deconstructs the gendered expressions for re-structuring the discursive lexicon and builds ingenious context to center stage the new semantics of 'feminine'.

**Keywords:** Phallogocentrism, rationality, feminine language, deconstruction, cultural semantics

## **12. Thappad: A Slap on Patriarchal Indian Marriage System**

**Dr. Ankita Gupta**, Head, Department of English, GGDSD College,  
Kheri Gurna, Punjab

Gender Inequality is a sensitive issue; unfortunately deeply seeped in the conscious as well as subconscious levels of human psyche. The issue has attained a threatening relevance in developing countries like India where the females are attaining education at a rapid rate but the real life situations are not changing for them at the same pace, be it professionally or personally. After coming out of School, Colleges and Universities, when they enter the practical world they have to deal with this gender discrimination almost every day and everywhere. Unequal power structures and Gender defined responsibilities are the parameters on which the institution of an Indian Marriage is based.

This paper makes an attempt to analyze this patriarchy driven model of India Marriages revolving around the popular and much controversial Bollywood Movie Thappad directed by Anubhav Sinha. Thappad resonates with the audience and tells the story of India even in contemporary times. It is the story of how patriarchy is handed down from generation to generation and how women in most cases, continue to remain its passive consumers. The tone of the film completely changes after a fateful slap, in full view of family and guests.

**Keywords:** Patriarchy, Gender Inequality, Power Structures, Marriage

### **13. Gender and Motivation: A Study of Indian Tribal Entrepreneurs**

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**Prof.Elangbam Nixon Singh**, Finance Officer, Bodoland University,  
Debargaon, P. O. Rangalikhata, Kokrajhar, BTC, Assam, India

The core of understanding entrepreneurial venture is the accurate comprehension of factors that leads to start-up. Motivation has been suggested as an important basis of entrepreneurial action. Gender disparity in workforce of India has been identified by WEF and Global Gender Gap Index, 2020. Gender comparison on entrepreneurs have had mixed result and researches on it are still emerging. Little is known about entrepreneurial motivation in Indian context, especially the Northeast region (SIET, 1974) and against this background the study shall explore the relationship between gender and entrepreneurial motivation in India's Nagaland context. It takes two areas of focus into consideration: socio-economic characteristics and start-up motivation. Motivational variables were factor analyzed using a series of principal axis factoring and binomial logistic regression was utilized to check the significance of the factors. More similarities than differences were identified, facilitating motivations emerged as the only factor creating gender gap among the entrepreneurs.

**Keywords:** Entrepreneurship, Gender, Motivation, India, Northeast,

### **14. Gender Inequality Issues in India**

**Dr.Bhartendra Sharma**, Associate Professor, Amity University, Haryana

A major social issue in India is gender inequality. In India this is a known fact that the birth of a girl child is not welcomed. This discrimination against the females starts before her birth as female feticide and if some how she remains alive, there is many chances of her being killed later in the life. Therefore, the current child sex ratio is 914 female/1000 male (Census, 2011). In India a prominent social stigma is that females are considered inferior to males and they are even considered a burden to the family & therefore often she is not allowed to see the light of the world. It is definitely very tough to

have such a pathetic condition of women in the 21st century, because in the history we can find females as a strong leader in almost all possible fields but still females are being completely dominated by men. Even after the so-called advancement of civilization, most of the Indian families discriminate the birth of a girl child. Since a long time, it had become a social fashion that the birth of a boy child is celebrated but the birth of a girl child is considered as a curse on the family. Although the government of India had banned the sex determination but still in hidden it is practiced and female foeticide is still continuing. In this way, the discrimination against females continues in many aspects like protection/participation, health, education, jobs etc and the females are treated unequally. Presently, it is great need for the Indian society to awaken and empower the women. This is the time for all the members of the society to positively change their mindset for women empowerment. It is of great importance to treat every child equally and given every opportunity required to grow to his/her full potential.

**Keywords:** Gender Inequality, female foeticide, women empowerment, gender discrimination.

## **15. Dalit Feminism and Bama's Karukku and Sangati: An Overview**

**Dr. Chandramani**, Assistant Professor (English), VSSUT, Odisha, India

The paper tries to highlight the empowerment of the Dalit women/communities as a whole. The two novels (Karukku and Sangati) chosen in the paper are of autobiographical nature. Bama in her novels uses the expressions, dictions and dialects of the marginalized to emphasize the ideological foundation that controls the milieu of identity in Dalit writing. The paper also shows how Dalit women are subjected to caste, class and gender oppression along with their first-hand experience of subjugation/oppression and their alteration with exploitation. Basically, in their daily life, Dalit women confront several threats (physical and mental) from the upper-caste landlord and at times reduced to the state of slaves by religious propagators. The study portrays Dalit feminism and its unique way of protest by way of discovering new language of desire and protest. So, the paper aims to project how Bama's Karukku encourages formal education and Sangati that centres on the strategized protest of Dalits against the upper

castes. Thus, Karukku and Sangati impressively influence the distress of several Dalit women from a personal front.

**Keywords:** Empowerment, marginal, milieu, identity, oppression, dalit feminism, protest.

## **16. Bama's Role in Addressing Gender Discrimination**

**Dr.Divya Das S P**, Assistant Professor, Govt. Arts College,  
Autonomous, Chitradurga, Karnataka

Bama is a popular Dalit woman writer and activist. She has attempted to address gender issues in her community. Her novel, Sangati gives glimpses of the community of downtrodden women in Tamil Nadu. Bama's writing concentrates on obstacles of women in all spheres of life. Moreover, this particular novel exposes the positive aspects of the marginalized women. The present paper discovers the conditions of different generations of women and their attitude towards life. It also goes on examining the gap between the higher class women and the downtrodden women. As a feminist, Bama finds major characters of women to give insights of women's life. She also explores the glorification of culture of Dalit women.

**Key words:** Dalit, women, community, gender, conditions.

## **17. Pandemic within a Pandemic: Gender-Specific Impact of Covid-19**

**Dr.Khevana Desai**, Assistant Professor, Department of Sociology,  
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The year 2020 is unique and noteworthy from historical, economic, socio-political, cultural and bio-physiological perspective. The pandemic's emergence and spread of Covid-19 has brought conflicting political economies of the world to some points of consensus. One of the issues on which there is a consensus is that pandemic is spreading equally across the spectrum beyond caste, race, class, gender, religion or ethnicity. Although the corona virus is spreading across without being selective or discriminatory, the impact is surely different and discriminatory for different sections of societies, marginalized in general and gender in particular. Across every sphere, from health to the economy, security to social protection, the



impacts of COVID-19 are exacerbated for women and girls simply by virtue of their sex. It is only in March 2020, when United Nation's women's wing and human rights' departments initiated documentation of impact of covid-19 on gender, that nation wise assessment and discourse began to emerge on online public platforms. This paper is a critical account of gender specific impact of covid-19 and potential gender-specific changes in the post-covid-19 societies, assessed and analyzed through secondary sources.

### **18. Impact of Modernization on Lambada Women's Folk Tradition in Telangana**

**Dr.M Vandana Roshni**, English and Foreign Languages University,  
Hyderabad, Telangana, India

The Tribal Lambada women who play important role in the community from her birth, they occupy the eminent position in the family.

These tribes, who are the worshipers of Nature like Land,stones,waterbodies, trees ,animals and remembering their dead Ancestors. Whose traditional belief system of festivals and Rituals are conveyed a degree of spontaneity and true devotion has been going diverse change in the community due to transformation of tribal communities to the the other main stream community The tribal communities of Lambada are rarely found with their traditional culture, like in the form of dress pattern, food habits, dance and their folk tradition. The tribal community of Lambada in parts of rural and urban areas of "Telangana", are giving importance in the celebration of the more modern religious festivals of the mainstream community, even if they are' newly converted devotees' do not fully understand the actual significance of the particular occasion or festival, Religious custom and tradition of the other Religious group like Hindus, Christians and Sikhs communities.

**Keywords:** Lambada, Animistic, Ancestors, Adopting, Sanskritization, Assimilation Conversion.

## **19. Ecofeminism in Kishwar Naheed's "The Grass is Really Like Me"**

**Dr.Madhushri Kallimani**, Assistant Professor, Rani Channamma  
University, Belagavi, Karnataka

Ecofeminism is a part of feminism, a theory of representing woman through symbolic images of earth and nature. Earth and Nature are naturally related to woman as they have the common connectivity of creation. Natural catastrophes have been the reaction of nature whenever the human generation has outraged it. Likewise the woman also reacts to man when there is harassment and domination over her. Man in the patriarchal society has not only dominated nature but also women. But he has been defeated consistently as nature and woman are the creators.

The poem 'The Grass is Really Like Me' by Kishwar Naheed is an epitome of eco feminism. Kishwar Naheed is a Pakistani poetess who has struggled all the while to subdue patriarchy through feminism. She is known for her feminist poems which reveal her ideas of protest. This poem represents a part of nature which is mowed down symbolizing the man's suppression over woman and how a woman rebels to exist in spite of man's dominance.

## **20. The Impact of the Woman in the Novel**

**Dr.Mostafa Majid Abbas**, The Great Imam College, Iraq

The paper deals with the influence of women writers who used the 19th century as a forum for advocating improvements in women's unequal role in society, literature. The paper is concerned in two women writers, Charlotte Brontë, whose novel *Jane Eyre* has shown that woman have been able to conquer barriers in order to achieve sovereignty and independence before getting married, and Kate Chopin, whose protagonist has changed her attitude toward the role of a mother and of a wife in traditional Victorian matrimony by refusing the assigned positions. By closer analysis of the general perception of women writers during the 19th century as well as the popular concepts used by Chopin and Brontë for demonstrating the narrowness of patriarchal culture and the absence of it. The novels raise consciousness about women's exploitation and help to create a road to

women's long overdue emancipation and gender equality, in relation to their fundamental human rights to freedom during this time.

**21. Flight from/ Fight against Sexual Colonialism in Meena Kandasamy's When I Hit You: Or, A Portrait of the Writer as a Young Wife**

**Dr.Neha Arora**, Assistant Professor of English, Central University of Rajasthan

The cultural conditioning and indoctrination of passive femininity reduce women to mere 'custodians of culture, preserving it and continuing it through procreation, tradition, rituals and conservatism.' (Jain 3) A woman is always defined in terms of 'body'- being chaste and virgin are the only parameters to assess her image in society. The gender oppressive ideology is practiced and perpetrated in every phase of her life and sexuality is seen as a key focus of power. Foucault emphasizes the way (patriarchal) power affects the (woman) body from the outside.

We cannot ignore the collective violence perpetrated by society in ascribing the social and sexual roles of women. 'Marriage' often emerges as an institution to 'own' a woman, instead of practicing 'reciprocity of relationship'. (Jain) Meena Kandasamy's fiery voice takes a flight from/ fight against the sexual colonialism of patriarchy. In her work, *When I Hit You*, she foregrounds the issue of domestic violence and marital rapes that are unfortunately not reported much in our country. Rape is linked with power, the power that enables a man to subjugate woman; identifying woman as the 'Other' and man becoming the dominating 'Subject'. Kandasamy interrogates the patriarchal practice of colonial discourse of 'othering'. The husband uses penile penetration as a weapon to silence his wife. Penis, the symbol of social power, accords superior position to man whereas the lack of it renders woman dependent, or 'social castration' (of woman), as termed by Sandra Gilbert and Susan Gubar. The strokes of penis (patriarchy) choke the voice of vagina (read, woman).

Kandasamy's autobiographical novel is a bold attempt to question why the unconsented sex in an abusive marriage does not qualify to be marital rape. Her radical feminism argues to resist misogyny and her fiery words boldly target the circumscribed society. The present paper attempts to read

sexual politics within marriage as a metaphorical process to silence woman. The unnamed protagonist does not merely walk out of her marriage, but also lets her mind speak out in her writings, thus creating counter narrative to the sexual/textual politics.

## **22. Emergence of Deepa of Shashi Deshpande's 'Travel Plans' Balancing the Traditional Indian Mindset and the Educated Woman's Individuality**

**Dr.P Kulalmolial**, Prof & Head, Department of English, AMET Deemed to be University, ECR, Kanathur, Chennai, Tamil Nadu

Shashi Deshpande is one of the major voices in Indian English fiction. She has created flesh and blood characters and delineated their problems and plights, yearnings and aspirations, failures and foibles of the Indian culture.. Exposure to education has awakened their real self that they have started thinking in terms of independent and self-reliant life. Even though they are economically independent, still they are tied up by certain traditions.

Usually, women raise hues and cries when their men are not loyal to them. In the short story 'Travel Plans' of Shashi Deshpande, Deepa, on knowing the infidelity of her husband, neither cries nor feels defeated by her husband. Instead, she understands life and balances herself as a traditional daughter-in-law who has to look after her in-laws in the absence of her husband and at the same time, as an educated woman takes up the responsibility of solving her own problem and retaining her individuality.

**Keywords:** Women, independent, self-reliant, traditional, retaining individuality

## **23. Chitrangada: A Mirror to Tagore's Androgynous Aesthetics**

**Dr.Ritushree Sengupta**, Assistant Professor, Dept. of English,  
Patrasayer Mahavidyalaya, Bankura, West Bengal

The narrative of Chitrangada as penned by Rabindranath Tagore in the form of a dance drama opens before the readers an alternative reading of select characters of Mahabharata. The Manipuri princess Chitrangada, upon

whom was bestowed all the masculine traits by the command of her father, the King, stands at the centre of the plot. Her identity as shaped by the demands of the royal order in spite of apparently empowering her, left no room for her individual choice. By exploring the trope of love within the narrative, Tagore dismantles the restrictive constructs of male and female traits within the plot and celebrates gender fluidity in his play.

This paper shall try to examine Chitrangada from the perspectives of social identity, culture and gender fluidity.

## **24. Standpoint on Gender Adoption Employing English as a Second Language**

**Dr.Shimpi Kumari Chaturvedi**, Assistant Professor, Department of English, Usha Martin University, Ranchi, Jharkhand

Gender and language learning education have gone bigger in the past one decade. Even so, it appears distinctly that none among state-of-the-art editorial reviewed it's numerous accomplishments. This paper is an attempt to fill this gap by centring on gender depiction in learning resources and classroom communication studies, universally within gender and education literature. An outline to the aspects impelling language utilisation will first be prepared. Secondly, a short analysis on sex and gender will be made to elucidate the language used in the literature. Thirdly, physical variances amongst men and women will also be pointed out. Next, commonly held beliefs about the differences in male and female speech styles will also be presented. Fourth, selected testable assertions about men's and women's language use will be pointed out. Fifth, incongruities in key areas such as grammar, vocabulary, and pronunciation amongst women's and men's language use will be addressed, with an emphasis on the use of prevarication. The present paper basically stresses on presenting an overview of exploring the language and gender. Explicitly, a rare study traversing the use of prevaricates among women and men will be observed in.

**Keywords:** Gender, language, literature, incongruities, vocabulary, communication

## **25. Joseph Conrad's Heart of Darkness: A Postcolonial Discourse**

**Dr.Toshimenla**, Asst. Professor, Don Bosco College, Kohima

Postcolonial theory is an area of literary criticism and cultural studies which emerged as a significant development in literary theory since the 1970s. It has come into being as an attitude to uncover the colonial ideologies implicit in European texts about the other. It explores the strategies of resistance and independence or a 'counter-discourse' in native text against Colonialism. Postcolonial literature succeeds the traditional category of "Commonwealth literature" or "Third World Literature." Joseph Conrad's Heart of Darkness is an important novel in the post-colonial studies. Many of the characteristics of postcolonial theory can be found by analyzing the text that brings a strong portrayal of exploitation of the natives by the colonizer which is one of the constituent of postcolonial experienced. The purpose of this paper will focus on Conrad's achievement in writing a novel which may not have been represented Africans realistically but which nevertheless, remains profoundly radical critique of the imperialist adventure.

## **26. Social Status of Women: Religious Traditionality, Myth and Present Scenario**

**Dr.Virali M Patoliya**, Department of Diaspora and Migration Studies,  
Gujarat University, Ahmedabad

Sita, Radha, Draupadi, Durga, Kaali, Parvati, and the list is probably endless for just praying the idols. Mythological female characters set a whole code of conduct for an Indian woman. Goddesses, who also in many mythological stories became the victim of male dominance, lead the discourse on the place of women in society. She considers as just a machine for reproduction or just a non-responsive thing which only responds to accept male decisions, desires and to give respect. Even in 21<sup>st</sup>-century people think that women are free now, they can work, they can choose a career in any discipline. But this is not that simple. There are so many aspects that work behind a girl, a woman's life, and a career. Religion is one of them. Today no doubt women can get an education, can choose any field for her

career but where and what is her social status, is a question that needs a mindful answer. Sita, Draupadi, Radha these women from Vedic age had equal social status in society and for that, they do not need to top any field. Woman's role in the society has been changing from the beginning but their position should be the same with men which are degraded. Sita also had to give the proof of her purity, Radha also had sacrificed her love. But apart from all these they were socially respected. While today woman has to prove herself in her chosen field and yet not get the respect which she deserves. The discussion is not for an individual, it is for their status in society as a whole. They must be treated equally with men. The emphasis upon their roles and their status individually confirms that something is lacking there.

**Key Words:** Social Status, Role of Women, Religion, Traditionality, Social norms, male dominance, Mythological female characters, etc.

## **27. Exploring the Reconstruction of Mythical Women in Modern Literature**

**Akanksha Vashisht**, Research Scholar, K R Mangalam University,  
Gurgaon, India

Indian Literature for centuries had been drawing on its folklore and myths. The stories from Ramayana and Mahabharata are considered pieces of immortal literature and have played key roles in presenting stereotypes of ideal Indian women for generations to follow but folklore has now been accepted as a critical category among contemporary writers for questioning gender discrimination and asserting female voices. The depiction of women in Indian epics and folktales is essentially patriarchal but the construction of gender and patriarchal attitudes are repeatedly interrogated in modern literature. The folklore shows that women are used as devices in the great patriarchal scheme and not individuals in their own right. Feministic reconstructions assert the humanity of mythical women characters and they partially or fully interrogate the mythical narratives. The paper shows that how modern reconstruction of Indian mythical women highlight their struggle against sexism and the social system which is based on the belief of men's superiority which gives men the decision making power.



## **28. Abdication of Bliss Compelled by Social Pressure in LGBT Community**

**Akriti Kumari**, Central University of Jharkhand, Brambe, Ranchi, Jharkhand

LGBT is the abbreviating queer term for the people identified as Lesbian, Gay, Bisexual, Transgender community. This study reviews on abdication of self happiness by social pressure. The study of Lihaaf by Ismat Chughtai and The Truth about me: A Hijra life story by A. Revathi exerts that LGBT community, due to socially acceptable norms they suppress their emotions. Social pressure has a strong impact in their lives, thus they fail to live up with their own wishes and emotions as not accepting themselves rather they go with What is acceptable in society.

Lihaaf "The Quilt" is a short story by Ismat Chughtai. The story is told from a perspective of a small girl, niece of the protagonist, Begum Jan. She had a very depressing life after marriage. She was into a forceful marriage with Nawab, who was interested in other gender.

The truth about me: A hijra story was an autobiography by A. Revathi, a male who adopts a feminine gender identity. She finds difficulty in getting employment, social recognition, or to live together with family or getting equal importance compared to other's. She lacks family support and leaves her house.

Thus both the work portrays that LGBT community, suppress their emotions and needs just to be a part of society. They have a fear of discrimination from their families, friends and society. They often face rejection and are forced to leave society or marriage and they pay through giving up their Bliss.

**Keywords:** LGBT community, Marriage, Self-acceptance, Emotions, Society.

## **29. Gender Equality: A Gandhian Perspective**

**Amir Khan Ahmed**, Ph.D. Research Scholar, Department of Indian Philosophy, Sanchi University of Buddhist-Indic Studies, Raisen, M.P, India

In the present scenario, the empowerment of women has become one of the most important concerns of everybody. So in this regard, Gandhi gave his own view about equality, humanity and the welfare of the society. He

advocated and worked for gender equality and the ends of gender violence from the above angle and was successful in making positive changes in the lives of women. So, it would not be wrong to say that Gandhi's ideas played a major role in accepting gender equality as a fundamental principle of the Indian Constitution. The aim of this paper is to study and analyze the basic concept of gender equality and the contribution of Gandhi towards the empowerment of women.

**Keywords:** Gender Equality, Empowerment, Education, Purdah, Dowry, Divorce, Widow.

### **30. Folk Deities and Gender in Karbi Vernacular Religion**

**Amphu Terangpi**, Ph.D. Scholar, Centre for Folk Culture Studies,  
School of Social Science, University of Hyderabad

In our day to day live we experience our beliefs, practices and rituals. The Karbi is an ethnic group of Northeast India. They follow their traditional religion called 'Aronban' which is based on their vernacular beliefs and practices. They have their supreme deities that are Hemphu, Mukrang and Rasinja which are visualised or imagined as masculine and feminine in characters. Though the tribe visualises these deities as having distinct gender characters but in reality, but in actual ritual practices there is no such particular gender attributed to these deities which generally are gender neutral. This paper attempts to examine Karbi ritual practices and contextualise gender neutrality of the folk deities.

### **31. Pashmina: Transgressing the Quest for Identity**

**Ananya Banerjee**, PGT English, Burnpur Riverside School,  
Chittaranjan, India

Through its analytical medium of discussion, Graphic novels have the disseminating power to represent the crisis in an individual's life. Graphic novels are no longer marginalized as an insignificant medium of studies. Rather in the past few decades, graphic novels with its shades and vibrant colours, have found its place in the genre of literature. In the current era, Graphic novels have raised various issues on the liberation of women and

formation of their self-identity. Certainly enough, due to globalization and due to the various endeavours taken, women are been tried to provide with equal opportunities and self-identity, yet, they still suffer with a crisis in identity that arises due to various reasons. The paper would like to take into an account, the complexity in the lives of the 'new woman' due to the changes in cultural values, socio-cultural relationships and hegemonic patriarchal subjugation. These complexities outstrip the very basis of their newly formed identity and forces the 'new woman' to search for the reasons of its crisis. The paper would deal with the graphic novel 'Pashmina' which portrays a constant struggle between patriarchy and tradition, self-expression of individuality and independence of women, identity in one's own country and search for an identity in a foreign land.

**Keywords:** Graphic novels, Pashmina, identity crisis, search for an identity, diaspora, search for roots.

### **32. Subversion of Gender Roles by Girish Karnad**

**Anchal Dahiya**, Research Scholar, Kalinga University, 29-P first floor,  
sector 40, Gurugram, Haryana, India

Gender stereotypes are embedded in every aspect of our existence. Qualities like chastity, fidelity, obeisance and servitude have been associated with an ideal woman in mythological stories, ancient texts, religious texts, philosophical texts, cinema, literature etc. Aristotle asserts that women naturally lack rationality and intelligence as their bodies lack the necessary warmth that creates intellect. In Christianity it is believed that a woman is created from a man's rib. This automatically puts the woman in a secondary position. At the same time a man is depicted as an authoritarian figure who in order to exert his masculinity must be in control of his emotions at all times. Girish Karnad amalgamates myth, legend, history and contemporary issues in a beautiful thread and weaves the fabric of human emotion, identity and passion. His existentialism is influenced by Sartre. Identity of an individual and quest for completeness are significant themes of his works which provide his perspective on the rigid patriarchal control and the status of women in society. Gender identity is a major theme in many of his plays. The chasm between gender identity and gender expression often leads to a fragmented self, which often leads to a quest for completeness. The study

will look into select plays of Karnad through the prism of gender stereotypes and patriarchy, in order to identify the manner in which the playwright attempted to refute the normative codes of patriarchal society.

**Keywords:** Gender Stereotypes, Marginalization, Normativity, Marriage, Patriarchy.

### **33. Celebrating Women in Selected Stories of These Hills Called Home: Stories from a War Zone by Temsula Ao**

**Anjumara Hussain, M.Phil Scholar, Gauhati University**

When we talk about Feminism or feminist agency we always talk about the principles associated with the concept or the theory. Feminist agency includes principles of autonomy, choice, empowerment and meaningful engagement. The paper seeks to justify how certain women characters in some of the stories from the historical fiction *These Hills Called Home : Stories From a War Zone* by Temsula Ao celebrates the very idea of being a woman. The text is set on the backdrop of insurgency in Nagaland. The text is centred on the constant war between the native rebels and the armed forces. Yet it is interesting to note the novel takes into account how certain women characters are representative of an indomitable spirit to cope up with the constant disturbance that surrounds them. The disturbance is not only caused by the civil war but on an individual level a woman's family or the society at large also makes women subject of discrimination. The paper seeks to justify that through some selected women characters in the mentioned text, Temsula Ao, a woman writer is optimistic regarding the status of the Naga women and shows that how they are capable of supporting their male counterpart and also can make a worthy life for herself even in a traditional society. The very act of sexual violence is also incapable of dominating or subjugating a woman's voice or position. It is ultimately the spirit and courage and the desire to live a better life, without being succumbed to the atrocities done upon her, for making a woman no more a marginalized subject.

### **34. Perturbing Experiences of Employees belonging to varied Sexual Orientations**

**Anurupa Bhattacharjee**, Assistant Professor, Department of Social Work, Kristu Jayanti College (Autonomous), Bengaluru

The enormous predicaments faced by employees belonging to varied sexual orientations is not a pristine issue in our country. The constant perspicacity against the non-normative sexual identity has positioned a ceaseless obstacle in the path of absolute growth and development of the employees who do not conform with the binary identity. The present paper tries to understand and analyze the abhorrent experiences of the employees belonging to sexual minorities in their respective workplaces. It brings in the conceptualized escapades recorded from the in-depth interviews conducted with the sample size. The paper further aims to analyze all the aspects related to professional and personal adjustment of these employees. For the purpose of the study at hand the researcher has relied on both primary and secondary data sources. In-depth Interviews has been employed for the primary data purposes. It offers a group of total 20 respondents as sample for the study. With this background; the paper also underlines the implications for future research and practice.

**Keywords** – Sexual Minority, LGBT, gender, Experiences, Issues, Organized workplace, Formal workplace

### **35. Barriers among the Queer Community**

**Asha J**, Assistant Professor in English, Mother Theresa College, Thiruvananthapuram, Kerala

The terms LGBT and transgender were not in common parlance in the past. This was due to the common fear among the society about the community and lack of awareness. The movies based on LGBT were scare and portrayed in a disrespect manner. In the late 1960's and 70's there was a sudden spurt in the production of this genre of movies associated with the rights and liberation movements of LGBT and transgender community. For the first time in the history of Mollywood, a transgender character has been portrayed with dignity and respect. In the film Njan marykutty featuring an

unlucky transwoman, is a film of values more than that of identity crisis. Marykutty, who was initially born as a boy, is totally uncomfortable with her present state of body and mind as she is psychologically a female but has to depend on medicines to keep her bound to the feminine characters. She was initially Madhukkutty as named by her parents. He proclaims that he cannot exist anymore as a boy, and it is this mindset of the protagonist that paves a way for us to analyse the movie on the perspective of humanistic psychology. When the world throws bricks at her, Marykutty wears as her armor- courage, boldness and a never-say-die attitude to reach for her dreams.

### **36. Deified and the Defiled: Women as Changing Agents in Kumaran Asan**

**Asha M**, Research Scholar, SN College, Kollam, University of Kerala

The mission of the great Malayalam poet Kumaran Asan was ultimately to serve the humanity and he perceived God in man. Asan brought forth his poems as a tool for social criticism, liberal vision of gender and undoubtedly we can consider it as an explosive utterance that shook the foundations of caste ethics upholding the renaissance credentials. Love becomes an explosive or potent theme that subverts the existing socio-economic-political system in Asan. My present study aims to explore how Asan's female protagonists gain superiority over the males by breaking away the shackles of subservience. It is also studied how they become the mouthpiece of the poet himself in a male dominated society and how the whole social system is subverted by them as to bring forth a coordination between deified and the defiled.

### **37. Gender Stereotype: A Social Barrier in Achieving Equality Illustrates in Tedx Talks of Chimamanda Ngozi Adichie**

**Ashish Prasad Gupta**, MA II Year, Central University Of Jharkhand, Ranchi

Chimamanda Ngozi Adichie is one of the popular Nigerian writer who was described in "The Times Literary Supplement" as 'the most prominent'

of a procession of critically acclaimed young authors who is succeeding in attracting a new generation of readers to African literature.

For this paper I would take one Tedx Talk video lecture of Chimamanda given in TedxEuston London entitled “We Should All Be Feminist” which is very famous video which has been watched 5 million times. She shares her view on gender stereotype how this notion creates the human tendency to react. She says this stereotype is a social barrier in achieving equality and how we can successfully implement the real motif of feminism in our society. The mainstream society lives in a state of compulsory synchronization with the cultural norms. Majority prefers to conform to cultural, social and gender stereotypes which results in the ghettoization within the society. Hence, little spaces are created to which marginalized are pushed. In her video she mentioned a term “Happy Feminist” she describes beautifully how she is very happy with her feminist views and she also says, she looks forward to accept the fault of our society and she tries to fix it. And in this paper I would also try to compare the African gender stereotype and Indian gender stereotype.

**Keywords:** - Stereotype, Feminism, Gender, Happy Feminist

### **38. Kyriarchy Disguised in Philogyny: A Study of Tribal Marriage and Kinship in North East India**

**Ayantika Chakraborty**, PhD Research Scholar, Folklore Research  
Department, Gauhati University

Despite of having an enriched gender equal societal antiquity, India is presently experiencing a patriarchal wave. In disparity with the main land India, North East has always represented a more gender equal society. Therefore, this paper intends to focus on wedding customs of the North Eastern tribes to analyse how gender equality and philogyny is reflected through marriage rituals. The paper will cover the separation, liminality and reintegration phase-oriented rituals associated with marriage among selected tribes of Assam, Manipur, Nagaland, Mizoram, Sikkim and Arunachal Pradesh. Moreover, the paper will look into marriage and kinship related kyriarchy that is widely prevalent in this so-called gender equal tribal societies in the form of bride price, marriage by serving etc. The research will rely on existing literature for interpreting the history and semi structural

interview of tribal women for understanding their perception of gender equality in the sphere of marriage and kinship.

**Keywords:** Tribal Society, Marriage Rituals, Kinship, Kyriarchy, North East India

### **39. Gender Relations in Khasi Oral Tradition: Story-telling and Women**

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North-Eastern Hills University

The structure of Khasi society in terms of gender is a complex one. Although having known to be one of the very few matrilineal societies in India, it is nevertheless a society that is, to an extent, patriarchal in nature. The status of women, in this society, is thus contradictory, for they are at once empowered and oppressed by the customary laws that govern the society. The task of this paper is to explore Khasi folklore within the framework of gender by making a select study of folk literature in which the theme of gender informs the narratives of the texts concerned. This paper will look at the re-appropriations of some of the folk narratives that are female-centred that have been made available today by the community's female transcribers. Within its folk tradition where the practitioner of story-telling is usually the male members of the clan, the re-appropriations offered by female transcribers become rather interesting. By engaging with such transcriptions this paper will at least initiate a gynocentric critical approach to the folklore studies of this community.

**Keywords:** folklore, folk literature, customs, oral tradition, oral culture, story-telling, gender, gender relations, gynocentric.

### **40. Folklore and Gender: A Feminist Approach to Victoria Saxon's 'Frozen'**

**Benedicta D Sangma**, Independent Scholar, Diphu, Assam

Folklore and Gender have always been an integral part of literature. Starting in the 19<sup>th</sup> century, the collection, study and classification of folktales dominated folkloristics for a long time. Folk literature consists of



songs, tales, proverbs ,riddles, folk dramas ,ballads etc. In the case of Gender and Folklore, we need to look at past gender concepts and stereotypes .The history of our society reveals that for ages ,women were subjugated by men to secondary status and were portrayed as the typical foolish and gullible wives or damsels in distress. But over the years, there has been a radical change over the gender roles. It displays concerns for women's problems. The agony and plight of women gradually took form of bold thoughts and protests. It is gradually transforming into self esteem and praises for women folk. This paper is an attempt to study the Disney tale' Frozen' by Victoria Saxon with the backdrop of feminist theory ,which examines how folklore is implicated in the cultural construction of gender by embodying gender stereotypes, politics and subversions. Frozen is produced by Walt Disney pictures ,which is inspired by Hans Christian Anderson's 1844 fairy tale "The Snow Queen."Elsa is the perfect mythic character-magical and larger than life and Anna is the perfect fairytale character, unflappable who is forever optimist.

**Keywords:** Gender, Folklore, Politics, Resistance, Women empowerment.

#### **41. Role of Women in Conservation of Ecology in India**

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Modernization and technological up-gradation have made the environment resources to deplete to the worst. As a result, it has now become the order of the day to conserve the ecological elements and sustain it to future generations. Women have a forthright link to ecological resources such as fuel, firewood, water resources, agricultural land, etc. Although it has not been proved anywhere that women have an affinity towards preserving and conserving ecology, but women are more sensible and responsive to the happenings in their surroundings. As a result, Womenfolk is more concerned with the conservation of nature than their male counterparts. This can be observed in various ecological movements that took place in India. Many women environmentalists like Amrita Devi, Vandana Shiva, Sunitha Narain, Menaka Gandhi, etc. have played an important role in conserving and promotion of the environment. The

present paper seeks to outline the role of women, their contributions to the environmental movements in India.

#### **42. Representation of Women and their Voice in Vikram Seth's Major Works**

**Bidya Singh**, PhD Research Scholar, VSSUT, Burla, Sambalpur, Odisha

**Dr. Prasanta Kumar Padhi**, Assistant Professor, VSSUT, Burla, Sambalpur, Odisha

Literature has witnessed a drastic change in the projection of women since long. These women have been striving hard to gain recognition in the so called patriarchal and racist societies. As they are forced to follow the standard and Norms of their societies, these women tend to break the stereotypical and submissive images that degrade their position in their societies. Vikram Seth, an eminent Indian writer represents female characters in his works with subjection and competence both at once. His major works depicts the pre and post independence India. The dark comedy, sexual assault, subversive slavery and taboo are the main frame of his works. Born to Leila Seth, the first female justice of the Delhi High Court, Seth is well aware about the position of women and their status in the society. The major themes that are well projected in Seth's works are love, marriage, family and ethics which are also discussed at a length. He also talks about the patriarchal and orthodox society which tries to subjugate women's sexuality from liberation. The discrimination and degradation of woman's identity help her to constantly raise her voice in socio-economic and political spheres to gain self-esteem, self-confidence and self-control. The present paper aim is to study the gender and sexual indeterminacies that form a major characteristic in the works of Seth.

**Keywords:** sexuality, identity, discrimination, society, liberation

#### **43. Spirituality and Well-Being: A Post-Secular Context for Feminist Utopia in Select Women's Fiction**

**C R Patricia Mary Hodge**, Research Scholar, Department of English, North Eastern Hill University, Meghalaya

This paper will look into the various approaches towards spirituality in Margaret Atwood's MaddAddam series, Octavia Butler's Parable series and Alexis M. Smith's Marrow Island from a post-secular lens to reveal the synthesis between the spiritual and the secular in the personal lives of women as well as in the re-organisation of society. Spirituality, as an active site of female solidarity and affirmative femininity, allows women to consciously engage in oppositional resistance to the maligning of the feminine in traditional religion, as well as to the retrogressive essentialism that has resisted women's attempts to re-signify themselves with the sacred. The post-secular dimension of spirituality asserts that the culture of women's spirituality is another aspect of the feminist consciousness, embodied in practices of self-care, well-being, healing, solidarity and earth-care. Spirituality is also examined as pivotal in the efforts to conceptualise a new utopia where femininity is celebrated and the woman-nature connection is exalted. This paper puts forth that women's spirituality needs to be recognised as autonomous and personal, not merely reactionary, but still altogether political in the efforts towards empowerment and societal change.

#### **44. Gender and Traditional Crafts: A Case of the Textile Weaving of Ri-Bhoi of Meghalaya**

**Dachanmi Dkhar**, Research Scholar, Dept. of History, NEHU, Shillong

The traditional knowledge of the crafts has always been passed on from generation to generation. This transferring of the skills often took the form of defining gender roles and responsibilities, of an individual in the craft production. As most of the traditional crafts are gendered specific, textile weaving of Ri-Bhoi is mainly dominated by women and usually practised at the household level. In light of this fact, this paper will focus on the traditional roles of men and women in the social and cultural life of the

Bhois, and how these roles strengthened the organisation, stabilisation and domination of women in the textile weaving of Ri-Bhoi. The study will be historical in orientation.

**Keywords:** Gender, craft, Ri-Bhoi, textile weaving, women

#### **45. Black Queer Bodies Matter: Peeling off the Heteronormative Layers and Proscriptive Masculinity through E. Lynn Harris's Invisible Life**

**Debashis Mitra**, PhD Research Scholar, Guru Ghasidas Central University, Bilaspur, Chhattisgarh

The paper attempts to critique the hegemony of white 'homonormative' body which appeared to be all 'inclusive' and seemed to have challenged the mandate of hetero-patriarchal masculinity. But the 'homonormative' body is neither all-encompassing terrain nor an utter resistance to proscriptive masculinity; rather, its politicized identity subscribes to a certain performative trope of hetero-masculine stereotypes which is a capitulation to the patriarchal hegemony. Further, the paper looks at the ways in which the black male bodies intersect with queer impulses and find spaces wherein an interaction of racial, sexual and gender-queer elements can remake bodies as non-proscriptive. Different configurations of black masculinity through acts and identities and black queer bodies emerge in Harris in his debut novel *Invisible Life* (1991). In this novel, Harris resituates the black male bodies to its proper place by looking at the ways in which their reconstruction is in the making and undergoes a processual change. The paper aims to analyze the black queer bodies in Harris's *Invisible Life* from Connell's concept of 'masculinities'. Her three-tier analysis of masculinity including hegemonic, complicit and subordinate has been propounded to critique the homo/hetero binary and challenge the hegemony of any proscriptive masculinity.

**Keywords:** Hegemonic masculinity, homo-normativity, black bodies, queer.

#### **46. “The Women You Love are Mine Already”: Unmasking the Conflict in Victorian Womanhood in Bram Stoker’s Dracula (1897)**

**Debdulal Banerjee**, PhD Research Scholar, Sidho Kanho Birsha University, Purulia, West Bengal, India

Gender constitutes one of the most crucial sites for critical contestation in the discursive space of the Gothic narratives. Unlike the mainstream literature which always tends to maintain the status-quo, the ambivalent textual frameworks of the Gothic, if examined closely, can be seen to uncover, challenge and unsettle the inherent patriarchal and oppressive power structures of the traditional cultural establishments. Almost like a part of its reformatory agenda, the Gothic texts often negotiate and address multifarious issues related to the female body, identity and consciousness in a given socio-politico-economic context. In doing so, these texts effectively participate in and contribute to the larger movement of gender equality and justice in the contemporary human civilization. However, the ideation of gender underwent a thorough process of reconfiguration during the nineteenth century as it is evident from the conceptualisation of such contradictory phrases like, for example, “angel in the house” and the “New Woman”. This paper, within its limited scope, endeavours to make a precise critique of Bram Stoker’s Gothic classic *Dracula* (1897) in order to revamp the gender question of the Victorian era and to explore how Stoker appropriates the Gothic devices to engage with the politics of gender of the age in his otherwise naive vampire romance.

#### **47. Folk Dance and the Role of Women with Special Reference to Kherai Festival of the Bodos Kachari Tribe of Assam**

**Dimpi Sonowal**, Research Scholar, Department of Folklore Research, Gauhati University, Assam

Kherai is the greatest religious festival of the Bodos. It is a symbol of hope and desire, which has been prevailing among the Bodos, since the immemorial for the welfare of the personal life, they perform Kherai puja collectively once or twice in a year. There are eighteen varieties of dances performed by the Doudhini, the female oracle in Kherai puja. She performs

most of the essential rites during the Kherai worship with the help of the Oja and gidal. She is charmed by the incantation of the Oja where upon she falls into a trance and converts into a spiritual being like the deities.

**Keywords:** Kherai puja, Doudhini, Oja, Gidal, Bodos.

#### **48. Racism and Cruelty in Maya Angelou's Novels**

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Maya Angelou, the feminist, deals with the human oppression in all forms. She experiences horrified instances of racism, identity, rape and literacy of black women. She highlights the problems of black women, woman's culture, women's strength and leads them to self discovery, overcome their disillusionment and recognize their own worth. She empathizes with the suppressed black women and acts as their representative to provide them voice and equality. She strongly believes that a realistic account of the socio-economic and cultural condition of the past, making the current generation acclimatizes with the life and times of the earlier generation and higher authorities to seek some relief for her people's problems. Her novels deal with the human experience in the background of post-colonialism through exploring the current means by which people formulate their racial identity and wholeness of entire people, male and female. Thus, the paper tries to showcase Angelou's treatment with her protagonists.

**Keywords:** Feminist, racism, identity, harassment, disillusionment.

#### **49. A Comparative Study of Shikhandi who became a Man to satisfy her Wife and Seven Steps around the Fire**

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**Dr.G Sashi Kala**, Assistant Professor, Department of English, School of Arts, Sciences and Humanities, SASTRA Deemed to be University, Thanjavur

Transgender is one who is different from the gender assigned at the time of birth. Because of this gender identity, these people are treated differently by fellow human beings around the world. But in India, a special place has been accorded to the lives and rights of transgender people (Hijras) in mythology, culture and heritage comparatively with western countries. Though the advent of technology has an immense development on people's lifestyle, it doesn't have any improvement in the case of humanity. When compared to ancient India, the present has witnessed many changes in various walks of life. Nevertheless, still discrimination in the name of religion, caste, class and gender is prevalent in the society. With continued strife, the transgender gained recognition as the "Third Gender" in 2014. However, it is apparent that mere laws will not bring any justice to them. It should be reflected in social acceptance by the society also. The present paper tries to explore the transformation of the treatment of transgender from ancient to present India with special reference to Shikhandi Who Became a Man to Satisfy Her Wife by Devdutt Pattanaik and Seven Steps around the Fire by Mahesh Dattani.

**Keywords:** Discrimination, Gender, Hijras, Recognition, Social acceptance and Transgender.

#### **50. "Gendering the Madness": Understanding Mental Health of Indian Housewives in the light of Em and the Big Hoom**

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Mental health is a global concern, and a country like India has seen a major rise in suicide cases in recent years. Though it's a serious problem

which contributes to the death of millions every year but remains unaddressed. Women in India suffer from domestic workload and domestic violence. Gender-based roles, stressors and negative life experiences and events led to these types of mental illness in housewives in India. This leads to common mental disorders like- depression, anxiety, schizophrenia, bipolar disorder, insomnia and in case of domestic violence: Post-traumatic stress disorder (PTSD). Mostly these abnormalities are ignored or left untreated, which leads to suicide. The paper will explore how gender contributes to mental illness in Indian women with the help of novel *Em* and the *Big Hoop* by novelist Jerry Pinto. The novel deals with depression and the suicidal attempt of an Indian housewife named *Em*.

**Keywords:** Mental Health, Gender, Suicide, Housewives, Depression.

#### **51. Teaching Gender Mainstreaming in a Public University in Nigeria: A Teacher's Narrative and Reflections through SDGs No.5 Lens**

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Faculty of Humanities, Management and Social Sciences,  
Federal University, Wukari

The construct of gender studies conjures diverse 'sights and sounds' within different shades of global lens. This paper reflects on attempts by a public university department in North-East Nigeria to teach gender studies coined as "gender mainstreaming and development". The lived experiences are engaged through narratives of "thick descriptions" by this author as the course teacher and the course content cum curriculum for teaching forms the basis of discussion and reflections through the lens of the sustainable development goals (SDGs) no.5 which aims to "achieve gender equality and empower all women and girls". This study employs secondary documents to highlight gaps between gender studies course content and the SDGs vision and mission within the standpoint theoretical arguments (Smith, 1987; Harding, 1986). The study recommends amongst others, that achieving year 2030 targets of SDGs goal no.5 requires urgent course content changes tied to public policy with stronger synergy amongst state and non-state actors.

**Keywords:** Gender studies, Gender mainstreaming, SDGs, SDGs no.5, standpoint theory



## **52. Emergence of the New Women in Manju Kapur 'The Immigrant' & Abha Dawesar 'Madison Square Park'**

**Isha Seegar**, Research Scholar, Department of English, Raj Rishi Bhartrihari Matsya University, Alwar, Rajasthan, India

The paper explores Manju Kapur's novel *The Immigrant* and Abha Dawesar's novel *Madison Square Park* the liberating power of Bhabha's concept of hybridity. New alternatives are searched by present women to fulfill their desires and are separated by the traditional norms. The issues are related in the fast-changing societies to strengthen women's position and attaining their identity are beautifully explored. The roles and identity of women are transformed in their novels. The protagonists stand in-between two cultures of East and West and their gradual assimilation which resulted into the transformation of their roles and identity in the host world. This paper seeks to demonstrate the challenges of fixedness of identity and moving beyond the polarities in the third space using Homi Bhabha's insights pave the means for their liberation. This paper deals the new women who wants to free herself from the burden of being female and the inhibition of the added responsibilities since ages. Conflict between traditional and modernity and effort to revolt against traditional and to fulfil their want to become independent individual following modernity are the attempts to explore. The protagonists of these two novels express their resistance and challenged the traditional codes of the patriarchal society. The displacement that the women suffer and the limits of marriage causing suffocation is brought out clearly by the novelists. The negotiation in the lives are done at both the inner and outer space are pre-occupied in the novels. The attempt to find out the sacrifices made by the protagonists in their personal lives and if any fulfillment they find outside their home.

**Keywords:** Hybridity, third space, in-betweenness, tradition, emergence, self-reliance, modernity, male dominance.

**53. Accentuating Migration, Climate Change and Essentializing the Feminine: A Comparative Study of Amitav Ghosh's Gun Island and Salman Rushdie's Quichotte**

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This paper attempts to trace the root cause behind the displacement and unstoppable transition of migrants to the drastic changes in climate. It further examines the nature/culture dichotomy and its symbolic attachments to gender. The Anthropocene is not only characterized by the detrimental effects on the non-human world, but also by the large-scale movement of humans in search of resources to survive as their native places have rapidly become uninhabitable due to various reasons. There is a striking similarity in the two texts – Amitav Ghosh's Gun Island and Salman Rushdie's Quichotte – both thematically and stylistically in terms of the sense of urgency to address the issue of climate change, the presence of dominant female characters and elements of magical realism. Rushdie delineates the dynamics of relationships between siblings in Quichotte as a central trope, which also bears autobiographical resonances. Whereas, Ghosh enunciates his ecocentric concern and focuses on the human-nature relation in his latest novel Gun Island. Rushdie and Ghosh have thus both explored the topical issues represented in the texts with regards to environmental politics/migration, magical realism, and feminism.

**Keywords:** Climate, Migration, Magical Realism, Politics, Feminism

## **54. Interface of Gender and Environment: An Ecocritical Analysis with Reference to Films**

**Jayeeta Nag**

Ecocriticism is one of the most popular theories gaining a rapid momentum. Pollution, environmental degradation, depletion of natural sources are the major reasons for it. Scholars of literature are engaged in exploring literary texts from ecocritical angle. But the theory has exerted its abiding influence on visual media too. Visual Media particularly films showcase the power dynamics associated with humans and nature. The paper seeks to interrogate the way androcentrism remains the central reason for perpetuating exploitation of nature. The paper also explores the way women remain more attached to nature from ecofeminist angle. The above-mentioned gender binary will be executed with reference to a handful of movies.

**Keywords:** Ecocriticism, Ecofeminist, androcentrism, power dynamics, environmental degradation.

## **55. Politics of Ugliness: A Reflection upon Women Characters in the Bhojpuri Plays by Bhikhari Thakur**

**Jullie Rani**, Centre for Political Studies, School of Social Sciences,  
Jawaharlal Nehru University, New Delhi, India

Politics of ugliness defines the social and visual injustices imposed upon certain individuals in a socio-political order. Newer ways of seeing social injustices have been explored by Ela Przybylo and Sara Rodrigues (2018), whose definition of ugliness goes beyond physical and visual parameters of seeing any individual by set patterns of social categorizations. The authors in their work explore ugliness through intersectional categories such as race, gender, colonization, etc. This paper takes the gendered aspect of politics of ugliness through an analysis of seven Bhojpuri plays written by Bhikhari Thakur, a notable Bhojpuri playwright. He presents the harsh realities of the society in his plays. I am using 'ugliness' and 'beauty' metaphorically in an attempt to present a picture of the society that is based on discrimination. It is in this sense when I say 'ugliness' (or 'beauty')

goes beyond the physical and visual parameters commonly used to define either concept. The plays I analyze are Bidesia (foreigner), Beti Bechawa (selling one's daughter), Gabarghichor (name given to boy born out of marriage), Vidhwa Vilaap (moan of a widow), Putra Badh (killing of son), Kaliyug Prem (modern love) and Nanad Bhaujaayi (sisters-in-law). I have used 'ugliness' and 'beauty' as applicable to women to create new discussions in the Indian context, specifically Bhojpuri, following Pryzybło and Rodrigues' ideas on the politics of ugliness.

**Keywords:** Politics of ugliness, gender, Bhikhari Thakur, women in Bhojpuri plays.

## **56. Women Participation in Seasonal Festivals of the Bodos: A Study**

**Jwngdaw Basumatary**, Research Scholar, Department of Folklore Research, Gauhati University, Assam, India

Assam is one of the states of North-East India where many tribal and non-tribal people have inhabited since time immemorial. The Bodo is one of the tribal communities of Assam having its own rich customs, traditions, language, culture and other socio-religious practices by which they represent their own world view. Like many other tribes of India, the Bodos of Assam also celebrate several traditional festivals based on their folk custom. They have some seasonal festivals of their own like Bwisagu, Domasi, Kati gasa saonai and Amthisua which are very prevalent in their society. Therefore, the present paper is an attempt to identify and highlight the seasonal festivals celebrated by the Bodo people. Attempt has also been made to explore the roles of Bodo women in celebration of seasonal festivals in their society. The study will help in terms of understanding, documenting and preserving the traditional festivals of the Bodo community.

**Keywords:** Bodo, Bwisagu, Domasi, Kati Gasa Saonai, Amthisua

## **57. Marginalization and Identity issues of an Ethnic Group in John Masters' Bhowani Junction**

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St. John's College, Manonmaniam Sundaranar University,  
Tirunelveli, Tamil Nadu, India

John Masters' Bhowani Junction was published in 1954. The novel portrays the life of an ethnic group and how they were marginalised racially, religiously and culturally during the British India. When British decide to leave India, they decide to leave Anglo-Indians in India. The fear of the future haunts Anglo-Indians. The inability to become an Indian and the British rip them mentally and physically. This state leads them to face an identity issues. John Masters depicts all these issues through the character a woman named Victoria. The fear of losing identity leads Victoria to seek a new home, culture and identity. Chasing her new identity as an Indian leads her to face some cultural issues. The researcher tries to express the issues faced by the Anglo-Indian ethnic group. The major issues such as marginalization, cultural differences, homelessness and identity crisis are examined in this paper. The researcher uses the cultural theory of Homi k. Bhabha to interpret the 'unhomed' experience of the Anglo-Indians.

**Keywords:** marginalization, homelessness, identity dilemma, ethnicity, belongingness.

## **58. Queen of Dreams: A Simulacrum of Women in Society**

**K Chorna Deepa**, M.A, MPhil, Research Scholar, Sri Parasakthi College  
for Women, Courtallam

In Indian writing in English women writers have proved their eminence in imputing the gender issues. Chitra Banerjee Divakaruni is one of the leading voices of Indian women writers. Her novels mainly focus on the culture and tradition. This paper shed light on the socialization of gender roles in her novel Queen of Dreams, the way the women characters are portrayed in the novel and the domination of male society is also discussed. The protagonist Rakhi along with her friend Belle struggled to run the 'Chai House' by balancing their domestic chores. The support from their

parents and her husband delineates that Indian society is a male chauvinistic society and women passively undergo the voices of male as norms of the country without any opposition.

**Keywords:** Women, Society, Business, Domestic chores.

### **59. The Emergence of Akunna's Identity as an Immigrant in Adichie's "The Thing around Your Neck"**

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The identity of women is often associated to her male counterparts, she being only the subordinate to the man's identity. Akunna is a young girl in Chimamanda Ngozi Adichie's short story "The Thing Around Your Neck". The story is a bildungsroman as we could witness Akunna's development from a naive, new in town to a strong woman accustomed to the life in America. After successive life-changing events, she is free from all kind of illusions which she held before entering America. She, unlike many woman in her condition, denies to succumb to the circumstances and chooses to write her destiny with her own hands. The story pictures the struggle of Nigerian identity in the middle of America, the status of an immigrant, moreover the struggle of a Nigerian woman immigrant and the issue of alienation in a foreign land. This paper aims to trace the emergence of Akunna's strong identity despite her unfavourable circumstances.

**Keywords:** Immigrant, Racism, Identity, Bildungsroman, Alienation.

### **60. Imprints of Sati system in Oral Traditions of Jammu Region**

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The interest in collection and study of Dogri Ballads –Baars and Kaaraks-is a recent phenomenon and it seems to have been prompted by the fact of their literacy character and they are considered to convey glimpses of

social conditions and some of the historical events. “Unlike the heroic ballads of English characteristics of Dogri “baaraan” are not fabled but men of historical repute”[Lakshi Narian and Sansar Chand, An Introduction to Dogri folk literature and Pahari Art, p 36].

The most pathetic as well as heroic element of social history in the Duggar region has been performance of Sati. The study of Ballads which have element of Sati help us to trace the socio-cultural practices of Dogra region and also of those women who attained the status of Sati-hood or stotis. It also shows how the elements of violent death have been portrayed in a brave and noble act blend with charm and heroism in ballads which clearly reflect the position of women in patriarchal society in Dogra region in past.

Thus the study aims at exploring a wide scope for composer to exhibit his talent for pathetic narration and for deification of the process. And it also focuses on how the efforts of the composers, jogi or dresses, make the shrine of sati a place of worship and veneration.

**Keywords:** Dogri, Jammu, Ballads, Kark, Baar, sati, oral traditions, feminism, soci-cultural construct

## **61. Gender Issues in Amitav Ghosh’s The Glass Palace**

**Kumar Pankaj**, Research Scholar, Dept. of English, B.R.A.B.U. Muzaffarpur

In the latter half of the 20<sup>th</sup> century Indian English literature became a matter of serious attention for the lovers of English literature. Amitav Ghosh is one of the authors who made the people realize the importance of Indian writings in English. Ghosh is the only writer who reflects truth of Indian reality and bears many responsibility of a veteran author who created sensation in the world English literature and claims a unique position in the postcolonial literature. Gender issues and feminine consciousness are matter of serious concern for Amitav Ghosh in the most of his novels. In his novels, Ghosh does not try to portrait the traditional or stereotyped women characters. His women characters are cosmopolitan and indomitable. They are mostly independent who try to earn their livelihood by their own efforts. While doing these efforts, they face serious problems caused by male dominating society. In some of his novels, women characters occupy central position where they do not need help from men to survive. They function as

signs rather than as subjects with a will and consciousness. This paper is an attempt to show Ghosh's views of gender issues and women consciousness in his novels, *The Glass Palace*.

**Keywords-** Cosmopolitan, Indomitable

## **62. Girish Karnad's Naga-Mandala: The Delineation of Women in Folklore**

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The folklores have been an eternal part of Indian culture since ages. The versatile playwright, actor and director Girish Karnad's well-known play *Naga-Mandala* also portrays the predicament of women in the society through popular folklore. The play focuses on conflicts and dilemmas experienced by women in their social situations. The Play also exposes the double standard of so-called cultured society that strongly demands the faithfulness of women to her husband but not the faithfulness of a man to his wife. In Indian society, fidelity is expected only from women, and the husband goes unquestioned.

The present paper intends to highlight how the dramatist delineates women character through a Kannada folklore and gives a chance to his female character to express herself in the male-dominated society. This paper explores the possibilities of treatment of folklore in a new socio-cultural realm.

**Keywords:** Folklore, Delineation, Patriarchal society, Gender- Biased, Discrimination, Predicament

## **63. Outside Identity: The Construction of a Khasi Queer-ity**

**Lede E Miki Pohshna**, English Department, North Eastern Hill University

Queer is only a position and it can never ascribe a state of "Be" to the subjectivities. However, certain cultural and social modes further complicate even that position of identification. The Khasi community, for instance, could not imagine the existence of alternate norms and sexualities beyond what was sanctioned by heteronormativity. This paper will explore the



construction of queer-ity in the community using varied sources- from online narrative to orature and argues that the while queer-ity is non-existence in the Khasi worldview, there are however, indications that such position (queer-ity) could be constructed. This paper will theorize how the construction of such a position takes place within the Khasi community and how such a position is not equivalent with an articulated mode of identity but rather it transcends identity.

**Keyword:** Queer, Khasi, Identity, Orature, Heteronormativity.

#### **64. Understanding the Role of Folklore and Gender around Aphrodite in the Age of Neopaganism**

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**Sushree Lipsa Mishra**, M.A in English, Sambalpur University, Burla

Beautiful women and their role in death and destruction have been a part of folklore, whether it be Helen or Cleopatra. The Greek goddess Aphrodite comes under the category of trouble-makers. In pre-Abrahamic Greece the goddess was famous for Troy and during Abrahamic age she was called the White She-Devil as she symbolized sensuality. This article aims at knowing about the goddess and her cult and how the very concept of the goddess has undergone a sea-change, such that today there is a church named the Church of Aphrodite dedicated to her in the US. The data have been collected from the blog Priestess of Aphrodite, the article titled “The Cult of Aphrodite : The Battle Continues,” published in the website Cyprus inform, a book titled Pagan Portals - Aphrodite: Encountering the Goddess of Love and Beauty and Initiation by the neopagan writer Irisanya Moon, and the book Temple of Love by Laurelei Black, who is a neopagan priestess of Goddess Aphrodite.

**Keywords:** Folklore, gender, Aphrodite, Irisanya Moon, Laurelei Black, Greece, neopagan

## **65. Folklore and Gender: Beliefs and Practices among the Poumai Naga community of North East India**

**Makhriene Veimy**, Gauhati University

Women in the North East part of India are considered to have enjoyed equality and freedom as compared to the other parts of the country. However, the women remained as subservient to men in some context. There are certain behaviours expected of them and they are the same across all cultures. The tribal societies of the region are regulated by certain norms and practices, traditions and values. Such customs and taboos are often resistant to change. Poumai, which belong to Naga tribe from the north-east part of India have followed their way of life since times immemorial. Folklores are windows into the past. In the case of Gender and Folklore we need to look at past gender concepts and stereotypes. In this paper, the problem of gender biasness which lowers the self dignity of a woman as a social being will be discussed.

## **66. Capturing the Rudimentary Tenets of Epic**

**Mathusha Sam Lara**, Ph.D. (F.T) Research Scholar, Dept. of English and Research Centre, St. John's College, Palayamkottai

Epic is an extensive narrative poem expressed in a grand style widely known as Myth. Almost people from the entire region have their own Epics. They are either in oral form or in script form but almost every region has one. Epics are framed in such a way that either that would be in a song format or poetry format. The ultimate goal is to convey a complete tale to the audience. Be it Mahabharata of east or Iliad of west, foretelling or soothsaying is the essence of both. The core goal is to give an idea of what is going to happen in the upcoming events. Likewise, there are certain qualities that an epic has. This paper contributes to explain some basic and main beliefs or a principle of an epic. The selected epics for the paper are, The Mahabharata and The Iliad.

**Keyword:** Epic, Foretelling, Enlistment, Supernatural power, Hero Worshipping, War and Destruction.

## **67. On the Fringe of Existence: The Conditions of the Female Bauls at the 'Akhda' of Fakir Lalon Shah**

**Md Eaqub Ali**, Assistant Professor, Department of English,  
Islamic University, Kushtia

This paper is the result of my fieldwork on the present conditions of the female Bauls at the shrine of the master Baul Fakir Lalon Shah (1774-1890), who was the torchbearer of the marginalized Baul tradition in the undivided Bengal. Rejecting the religious institutions and their constitutional dogma, Fakir Lalon Shah has proposed a world based on humanity and free from class domination, gender discrimination, caste, racial conflict, religious malice and injustice. As many of his songs indicate, and a host of research findings have revealed, Baul tradition teaches to respect the female Bauls as equal to their male partners. Yet, in my field trips, I have observed the opposite picture in which the female Bauls in or outside Lalon 'Akhda' are seen to be neglected and oppressed, often led an unsecured and marginalized life. Based on my field experience I have put a number of recommendations for improving the lot of the female Bauls so that they may practice their rituals without fear or hindrance.

**Keywords:** Female Bauls, Lalon Akhda, gender discrimination, marginalized

## **68. From Ritual to Social Practice: Treatment of Gender in the Songs of the Folk Poet Lalon Shah**

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Department of English, Islamic University, Kushtia, Bangladesh

**Sharmin Sultana**, Assistant Professor, Department of English, Islamic  
University, Kushtia, Bangladesh

This paper deals with the issue of the treatment of gender in the songs of Lalon Shah (1774 - 1890), the most prominent master of the Bauls, a folk-based religious sect in Bengal that has been operative since the seventeenth century. Lalon Shah transformed the basically spiritual-leaning Baul doctrine into a vehicle of social change in nineteenth century colonial Bengal, which brought about what may be called the rural renaissance of Bengal. The

importance that Lalon-led Baul movement attaches to women emanates from the mystic belief on the egalitarian principle underlying the whole universe—as human body is the microcosm of the universe, every individual is by default equal irrespective of caste, creed, class and gender. Analysis of the selected Lalon songs provides an insight into the Baul treatment of women as partners of sexo-yogic ritual and also as respectable members of the society. Lalon Shah seems to convey the feminist message that women deserve to live on equal term with their male counterparts.

**Keywords:** Baulism, Lalon Shah, mysticism, gender, equality

### **69. Gender Discourses within Vattakali: A Traditional Tribal Dance form of Paniya Community in Kerala**

**Midhila Mallika**, PhD scholar, CSSEIP/JNU

Kerala systematically has a glorious tradition of folklore, which is a spontaneous expression of human behaviour and thoughts. With rich culture and heritage in Kerala, folklore narrates as the lore of the common people who had been marginalised during the reign of feudal kings in which gender narratives perform a crucial role. This paper attempts to analyse the role of women and their gender dimensions in Vattakalia 1 traditional folklore dance of paniyatribe in Kerala. As this art form pictures the folk stories that 2 make people live through the centuries, remind people of their roots and link them to their past. Women as a gender minority encounter many social issues, Vattakali, in this context explains the importance of folklores to understand how gender emancipation and identities of gender perform to teach us an important lesson about human nature and harmony with nature.

### **70. Strengthening the Role of Women Organisation and Church for Empowerment of Women in Tribal Villages of Nagaland**

**Moameren Pongen**, Research Scholar, Nagaland University Lumami

The Nagaland Village Council Act 1978, made it mandatory for all the recognised village to have a Village Council. Despite this, governance in Ao and Sumi village still revolves around the system of traditional political

institution. One common feature of such institutions is the non-inclusion of women in the decision-making process. Despite this, the status of women in the tribal villages is far better than most of the villages in Indian state. Thus the paper explores the status of women in this two tribes . The data for the paper is collected through interviews scheduled non-participatory observation and secondary sources. Purpose sampling was used to select the respondents. The main argument of the paper is that based on the reality of governance in tribal societies strengthening the role of women organisation and church will lead to greater empowerment and benefit of women than putting priorities for token representation in the village council.

**Keywords:** Traditional Political Institution, Ao Naga, Sumi Naga, Women Organisation, Church, Empowerment.

### **71. Representing the Ambivalence of Marriage in the Life of Indigenous Women: A Study of Bessie Head's "The Collector of Treasures", and "Life"**

**Mohonlal Patra**, State Aided College Teacher, K.D.College of Commerce and General Studies

Bessie Amelia Emery Head is a South African writer commonly known as Bessie Head. She is considered the most influential and progressive writer of Botswana. African feminist writer Bessie Head explored several themes in her writings like marriage, gender, identity, exilic consciousness, oppression, relationship between men and women. I have taken up two stories of Bessie Head to explore the ambivalence of marriage faced by women of Botswana and how their conscripted roles shape their identities. I have tried to show the plight, suffering, and the grim condition of indigenous women of Botswana under shade of marriage, family system and dominance. I have also tried to uphold the ideal state of marriage where husband takes care of everything so that his wife never has a day of worry. I have analyzed the stories under important theoretical views like Feminism and Spivak's Subaltern Studies. The objective of my research is to explore how the women of the indigenous society are oppressed under the shade of marriage system.

**Keywords:** Marriage, ambivalence, indigenous, feminism, subaltern

## **72. The Psychological Deterioration of Characters and Elements of Myth in Girish Karnad's Play Yayati**

**Mousoomi Aslam A**, Research Scholar, Department of English, Noorul Islam Centre for Higher Education, Kanyakumari, Tamil Nadu, India

**Dr.V S Bindhu**, Assistant Professor, Department of English, Noorul Islam Centre for Higher Education, Kanyakumari, Nadu, India

This paper attempts to study the psychological degeneration of characters and the presence of mythical elements in the play Yayati. Karnad traverses through unfathomable depths of old Indian mythology to make the social and cultural problems that reflects the traditional Indian society. He portrays a modern context of characters by the amalgamation of symbols. His plays are usually found very close to common people with a very realistic approach towards the issues of humans. He used not only myths to frame the plot but also to pinpoint the human psyche and cultural practices in the society. He took mythical elements from the Mahabharatha with an intention to examine the ludicrousness of life with all its fundamental passions and crisis. The play focuses on man's eternal struggle to achieve perfection, dreams and desires.

**Keywords:** Myth, Psychology, Revisionist Retelling.

## **73. Fantasy as Defence: A Study of Eudora Welty's Selected Works**

**Mrs. Lisa Pavithran**, Assistant Professor, Department of English, KSMD College, Sasthamcotta, Kollam District, Kerala

Sigmund Freud interprets fantasies as, "unsatisfied wishes that are the driving power behind fantasies. Melanie Klein equates fantasy to a world of internal objects which he terms as, "unconscious fantasy". Susan Isaacs equate fantasies to be psychological equivalence in the mind of defence mechanisms. Eudora Welty, the representative writer from the American South, displays through her fiction, her ability to plunge deep into the very heart of humanity. Eudora Welty has constructed her own form of reality and forced the readers to enter into the realm of fantasy and later had made the readers and her characters to consciously perceive the reality. Fantasy

aids the readers to pass the time with entertainment and leads the readers to make believe that life is interesting. The element of fantasy proves to be a defence mechanism when the truth is unknown or is too harsh to encounter. Through a wide range of novels and short stories Welty has created innumerable characters who sometimes dwell in their own world of fantasy and some who realize and shift from fantasy to reality. The fantasies in which these characters dwell assure them to be real. When the truth is unfolded, the seeming reality is not the truth, the characters land in disappointment which leads them to miserable ends. Both the readers and the characters journey in this world to decipher the real and the imagined. This paper analyses selected works of Eudora Welty to see how fantasy is used as defence and how it contributes to illuminate reality.

#### **74. Folk tales and Indian Women**

**Mrs Sangita Das**, Assistant professor, English department,  
Indas Mahavidyalaya, Affiliated to Govt. of WB, West Bengal, India

In the democratic set up of modern day India, folk literature is pursued both within the academia and outside it. Indian literature plays a crucial role in the preservation and propagation of oral traditions and folklores.

Folklores across various Indian cultures depict the life and times of the natives, their traditions, social mores, customs and forms of behaviour. Indian literature makes a unique attempt in the depiction of women issues as found in the diverse folktales – the roles the women played in society and at home.

In this paper I would attempt to study the tales of A.K.Ramanujan (1929-1993) who has aesthetically contributed to the woman agenda by his portrayal of the women's tales in Indian folklore and culture. His alternative understandings or "counter-tales" reveal the dimensions and perspectives of various traditional concepts like "Karma" and 'chastity'. The long silenced women always had a story and the folktales have sung them well.

## **75. Rereading of the 'Female Characters' in Mary Shelley's Frankenstein**

**Mrs. Nisha Narwani**, Asst. Prof, RAIT, Navi Mumbai

Mary Shelley's 'Frankenstein' is representing a beautiful collage of the narratives in such a subtle way, that if the different parts of this collage are separated and interpreted, a new narrative can be formed. The story of this novel seems to endorse the picture of apparent traditional gender roles where men are so absorbed in their pursuits of gaining agency by explorations and experimentations whereas women remain passive and meek. This paper will try to unearth a new gender narrative where Shelley has tried to glorify the female characters. The authoress has satirized the male characters for their inefficiency in attaining the honour and grandeur that female characters could achieve even by remaining silent, passive, and absent from the story.

## **76. Recounting the status of Naga Women Folks through the study of some selected story from Temsula Ao's Laburnum for My head**

**Ms. Otol V Yeptho**, Asst.Professor, Don Bosco College Kohima, Nagaland

Naga Women has always played an important role in their respective communities though they had certain limitations as it is seen in any male-dominated society. The Women Naga Society shares a considerable equal status with their male counterparts. Being a patriarchal Society, Men took the upper hand in decision making and inheriting properties but the womenfolk were never treated Inferior. Though the women enjoyed considerable freedom from time to time yet they were in bondage and her identity was always hidden.

This paper is an attempt to highlight the status and role of Naga Womenfolk in the past and present scenario through analyzing Temsula Ao's Story, Three Women and A Simple Question from her collection Laburnum for My head.

**Keywords:** Naga, Womenfolk, past, status, role, Identity



## **77. Study on Income Generation Activities of Self Help Group and Motivational level of Women Self Help Group Members in Nagaland, India**

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Inclusion of women in any governmental and institutional developmental agenda has gaining overall significance with an aim to empower women in various spheres of social, economic, political life. Self help group approach is instrumental in reaching out with the group of women together to work as group in achieving common goal. The present study was conducted in four districts of Nagaland viz., Wokha, Mon, Phek and Dimapur. A total of 120 SHG and 360 respondents by adopting multistage random sampling technique. The study revealed that women SHG undertake diversified Income Generation Activities out of which, the dominant enterprise for income generation adopted by the SHG where, crop production, followed by animal husbandry, value addition of food produce which was adopted by 27.50, 17.50 and 15.83 per cent of the sampled SHG. Moreover motivational level gained as a result of women SHG participation revealed that, out of 7 social and economic variables, participation in SHG increase household income obtain the highest total score of 1322 and was ranked first, followed by participation in SHG creates employment opportunities and participation in SHG helps in overcoming household indebttness, was ranked second and third with a total score of 1311 and 1283 respectively.

**Keywords:** Income Generation Activities, Motivation, Women, Self Help Group, Nagaland

## **78. Gender Disputes as Depicted in Literature**

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Gender role is defined as a set of perceived behavioural norms associated particularly with males or females, in each social group or system. It can be a form of division of labour by gender. It is a focus of analysis in the social sciences and humanities. Gender is one component of the gender/sex system, which refers to “The set of arrangements by which a society transforms biological sexuality into products of human activity, and in which these transformed needs are satisfied” (Reiter, 159). Almost all societies, to a certain extent, have a gender/sex system, although the components and workings of this system vary markedly from society to society. Gender inequality refers to the obvious or hidden disparity between individuals due to gender. The dichotomous nature of gender leads to the creation of inequality that manifests in numerous dimensions of daily life.

**Keywords:** Behavioural, Equality, Gender, Society & Nature.

## **79. Examination of Women's Empowerment in Some Post-Soviet Countries**

**Oksana Koshulko**, Lancaster University M.A. Degree in Economy and Society, Ph.D. in Economic Sciences, Alfred Nobel University, Dnipro, Ukraine

The majority of countries of the former Soviet Union are still not free from the influence of Russia in their interior affairs. Only the Baltic countries understood much earlier than the others that the former USSR still strives to exert influence over these 15 nations.

Some countries of the former USSR territories protest that this interference has caused serious problems in their territories, such as war, revolution, annexing of territories, occupation, and years of being a hot spot.

Politically active men and women feel it is imperative to be involved in the protest movements against the existing regimes, the occupation, and annexation of territory, the lack of freedom, and the injustices in their native

lands. In the affected countries, the situation has fed into the rise of women's empowerment, which is growing in power and popularity year on year.

The data for the research and analysis has been accumulated thanks to qualitative primary and secondary sources of information.

### **80. Caste: An Added Societal Margin for Women**

**Pande Rahul Kumar P**, Department of Diaspora and Migration Studies,  
Gujarat University, Ahmedabad

Caste: A Phenomenon associated with a couple of facets of the society such as religion, and social structure. Women are not part of human society but the equal entity to run the society. Though there are intellectuals and scholars do talk about the gender issues now and then but this is the fact which is hard to execute practically. Society cannot bring equality; equality can be given or can be created. To fight with the imbalance of gender the issue should be dissected minutely. The extra attention to gender issues and feminism to some extent created a hype that now the situation is far better and gradually we will overcome the imbalance. But how can we overcome the imbalance of gender issues while there is an imbalance in the social structure itself? Women of a poor class are marginalized but they are double marginalized when they belong with the particular cast. Cast here not mentioned as lower or higher as it is not so. It was all horizontal and not vertical. But the treatment some particular casts are getting from the other is inhuman today. And this ill-treatment has its spread so far and so rigid that it becomes a culture or tradition. Thus, any society cannot be willing to change the traditions though it is needed badly. Culture is not something which should be changed but it can be moulded according to the demand of the time. The cast is a notion which must be discussed. The reservation undoubtedly is given some particular casts an economical status but they are still deprived of social acceptance and social equal status. This inequality troubled women the most. Conservatism, inflexible traditions, and social treatment pull back the females of these particular castes from having an education, from having their individuality and having their status in the society. The article discusses such concepts of gender issues in general and gender issues of casts in particular.

**Keywords:** Cast system, social structure, religion, culture, society, gender inequality.

## **81. Negotiation of Gender Identities and Performativity in Pramod Raman's Works**

**Parvathi M S**, PhD Scholar, Dept of English Literature, The English and Foreign Languages University, Hyderabad

Gender identity, as Judith Butler suggests, is constituted by a sequence of acts, which, in turn, constitute the subject (1990). The subjects, by performing these acts (which are popularly known as gender roles), are hailed into the heteronormative order, as sex and gender are discursively constructed within a heterosexual matrix of power (Butler 1990). This anti-essentialist conception of gender as “performatively” constituted, subverts the pervasive belief that sex and gender are natural categories (Butler 1990). Instead, this conception reveals that the categories of sex and gender are congealed into forms which bestow them with ontological statuses. “Rathimathavinte Puthran,” written by Pramod Raman, delves into the questions of gender, gender roles, and their constitution within the cultural norms of Kerala. The characters in this work, Hair, Neha, and Ravi, exhibit the anxieties of performing the gender roles which were assigned to them at their birth. In order to navigate these anxieties, these characters negotiate the predominantly heteronormative structures operating in the cultural codes of the urban spaces in Kerala. These characters slip in and out of their pre-determined but putative gender identities and attempt to negotiate the boundaries of their pre-assigned gender roles. The paper endeavours to explore the modes of negotiation of these gender roles and of the nature of their gender identities within the cultural norms of urbane Kerala in Pramod Raman's works.

## **82. Gender Representation in Storybooks: A Critical Overview**

**Payal Sen**

Literature is the mirror of life and therefore acts as a medium of expression. Literature therefore, has the potential to recreate and redefine

the role of women. Storybooks help children with their own life experiences by showing them how diverse the world is. Besides children storybooks are also occupied with visual images which help children in framing of opinions. Storybooks play an important role in growth and development of children. With this said one wonders if young people's literature portrays gender accurately and how it has an impact on the child's mind and socialization process. This research paper is a quest to identify the portrayal of the role of women in storybooks. To see the evolution of women writer in revolutionizing children's book and whether any gender bias exists in books. The research is descriptive in nature and will be based on qualitative analysis. The data gathered will be analysed in conjunction with available books, journals and resources.

**Keywords:** Gender, stereotype, storybooks, children.

### **83. Vulnerability and Machismo of the Male Body: Deconstructing Hegemonic Masculinity**

**Priscilla Karam**, PhD Scholar, Supervisor: Prof. Kynpham Sing Nongkynrih,  
Dept. of English, North-Eastern Hill University, India

Hegemonic masculinity has maintained a dominant ideology in any given time and space. The male body is the primary signifier of masculinity, and as such the image of the male body plays a pivotal role in maintaining the hierarchy of hegemonic masculinity. The central concern of this paper will be the deconstruction of hegemonic masculinity by exploring the "vulnerability and machismo" of the male body. Citing cultural examples and media representations wherein the notion of "masculinity" gets distorted and desensitised, it will attempt to reconstitute the "normativity" of hegemonic masculinity. What happens when the male body becomes objectified under the female gaze? Does the uncovering of the male body make them vulnerable and pose a threat to the masculine ideal? How does this uncovering of the male body compromise the position of hegemonic masculinity? These are some of the questions this paper will attempt to examine, argue and answer.

**Keywords:** Masculinity, Gender, Male Body, Hegemonic masculinity, female gaze

#### **84. Towards Critical Discourse Analysis of Gendered Portrayal in Femina Magazine**

**Priyanka Dutta**, PhD Scholar (English Literature), The English and Foreign Languages University (EFLU), Lucknow Campus

The space of women entertainment and women's social bubble of fashion and beauty discussions has now been largely conquered by capitalistic interests. And it has morphed into being a space of adhering to the norms, rules and expectations of the patriarchal society. The phenomenon of women magazines portray a gloomy scenario of how appropriation of the feminine gaze, the feminist ideology and the feminine voice have happened in the modern patriarchal society. Through my attempt at critical discourse analysis I will critically analyze the female space, the contradictions and the opposite ideologies in the Femina Magazine August 2020 edition. The subversion of the contemporary ideology of gender equality and female upliftment and education has been covertly done under the guise of the modern, the stylish and the fashionable way of living. I have tried to do a critical analysis by using the Critical Discourse Analysis (CDA) Fairclough's model as the framework.

**Keywords:** Gender, patriarchy, CDA, feminine gaze, social construct, ideology.

#### **85. Language Variations across Gender: A Case Study of Bangladeshi Speakers**

**Prodip Kumar Adhikari**, Assistant Professor, Department of English, Islamic University, Kushtia, Bangladesh

Speakers in Bangladesh demonstrate significant language variations in its distinct social, cultural and behavioral perspectives. Men and women however here are found using diverse conversational style, phonological presentation, choice in lexicon, syntactic construction etc. All these however have very often been influenced by the speakers' identity based on gender. Gender, a phenomenon of the social, cultural and historical construction of sexual differences, intensifies the tensions arising from the debatable instances of marked and unmarked language utterances. On the backdrop of

such conflicting and arguable situations this study aims at observing and understanding the present praxes and changes in language variations in Bangladesh. For this research paper qualitative research approach was followed. The study comprehended and found notable instances of polarization of varied dimensions between the speakers in Bangladesh. It concluded with some implications so that the gaps between the speakers could be reduced to an agreeable level.

## **86. Gender in Government Policies– A Study of Swacch Bharat Abhiyan with Special Reference to Role of Women**

**Rajdeep Das**, Ex, Scholar, Under Assam University, Silchar

Swachhata is most important for physical well being and a healthy environment. It is essential for everyone to learn about cleanliness, sanitation and the various diseases that are caused due to poor hygienic conditions. As we know that a healthy nation is a developed nation. Mahatma Gandhi had always dreamed to make India a clean India and had always maintained his hard efforts for maintaining cleanliness in India. This reason leads to the birth of Swachh Bharat Abhiyan which was launched on 2<sup>nd</sup> October 2014. At the same time we cannot deny the fact that gender is an important notion in sanitation and hygiene because women often have the primary responsibility for facilities and practices in the household. As a result, they often experience a significant extra burden. In this paper I have made an attempt to analyse how Swachh Bharat Abhiyan played an important role in making India healthy and progressive with special reference to role of women.

**Keywords:** Swachhata, Abhiyan, India, Mahatma Gandhi, Women.

**87. What is there in the Closet? : Interrogating the Compulsory  
Hetero-normative Paradigm through Amruta Patil's Kari and Alison  
Bechdel's Fun Home: A Family Tragicomic**

**Ramprasad Dutta**, PhD research Scholar, Department of English and  
Foreign Languages Guru Ghasidas Central University, Bilaspur, Chhattisgarh

This paper proposes to deconstruct/reconstruct the existing hegemonic compulsory hetero-normative ideologies with the aid of a highly experimental genre called graphic narrative. Within this genre I have chosen two graphic narratives (such as Amruta Patil's *Kari*, and Alison Bechdel's *Fun Home*) to manifest the politics of marginalizing the system of nonconforming sexual fluidity as something 'different', or 'odd', or 'bizarre', or more specifically 'queer'. Again, this paper would demonstrate how Patil and Bechdel have experimented with the fluid dynamics of this genre through their works (specially in their use of 'panels' and 'gutters') in order to establish the idea of resistance, as the queer domain resists categorization and intends to disseminate the notion of gender fluidity by negating the domination of the heterosexual power. Through these graphic novels this paper would try to dissect the sexual dichotomy and erase the existing politicized demarcations. Apart from this, this article intends to analyze the way in which Sedgwick's idea of 'closet' has been introduced to interrogate the issue of madness/abnormality that a queer individual inculcates from the imposition of 'compulsory heterosexuality' in an utterly normal/heterosexual world.

**Keywords:** compulsory hetero-sexuality, queer, closet, sexual fluidity



## **88. Reversal of Gender Roles and the troubled familial relationships, as found in Nadine Gordimer's *None to Accompany Me***

**S M Sufic Varija**, M.A, M.Phil, Ph.D. Research Scholar, Affiliated to Manonmaniam Sundaranar University

**Dr.R Wilson**, M.A., M.Phil., Ph.D, Research Supervisor & Head, English Research Centre, Department of English, St. Jude's College, Thoothoor, Kanyakumari

Nadine Gordimer, the white South African anti-apartheid writer, had been involved in the struggle against apartheid from the beginning of her career. After the fall of apartheid, her writings focused on the new South African society. Gordimer's first post-apartheid novel, *None to Accompany Me* (1994), presents the political and cultural transitions of South Africa immediately after the abolition of apartheid. Didymus Maqoma, one among the thousands of returnees, realises that his country has adopted a way of life very similar to that of its ex-coloniser. The Maqoma couple's personal and political commitments are put to test from the very moment they returned to South Africa. This paper discusses about the cultural and traditional vision of the hierarchy within the marital couple and expounds the switch of profession and political status between the couple and how the reversal of the traditional roles of men and women affects their familial relationship.

**Keywords:** Apartheid, post-apartheid, culture, hierarchy, reversal of roles, familial relationship.

## **89. Language and Gender: Difference in Communication by Societal and Psychological Influence**

**Sada Firdaus Alam**, Phd Research Scholar, University Department of English, Ranchi University, Ranchi, Jharkhand

Language and Gender have become a fascinating topic on which various linguists have done research to find out the relationship between them. Some of them focused on the differences between language spoken by men and women in terms conversation analysis. While the other studies have investigated the influence of gender-based differences on establishing

and maintaining the imbalance power between the two genders. The relationship between language and gender give the impression that the issue was first noticed by feminist critique which is groundless though. While growing up, both boys and girls are often segregated, restricting them to socialize solely with individuals of their own gender, learning a distinct culture as well as their gender's norms. This results in differences in communication between men and women. The paper will focus on the representation of gender in language and the conversational characteristics of men and women. The paper also discusses the social and psychological limitations of style and communication of the two genders.

**Keywords:** Conversation Analysis, Feminist, Segregated, Psychological

## **90. Queer LGBT: Indian Perception in Globalized World**

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The queer rights were first given legal sanctity in Brazil. In countries like Thailand too LGBT is accepted as part of Thai society though unofficially. The term was coined to fit in exerting its legal rights in the domain of literary of the non-conventional security as part of recognition and participation in society of their existence. In India till recently a transgender came into limelight of media and legal recognition into socio-political arena when a transgender filed a legal case against recruitment of government police service. The case was won for transgender quota i.e., from he to her. Initially the case was questioned for the pronoun 'he' as had that been so availability of seat for the job was meant for women. Thus official recognition was accorded in this judicial piece.

Otherwise as an illegal recognition in the society in the case of lesbians and homosexual relationship in Indian ancient literature as was in Kama Sutra. But how do they be treated in job provision parlance with official recognition is the domain of Constructivism. The existence and its practice continue without being assigned the status as such but simply as a queer literature in Indian sense and not necessarily in the job gender

categorization. To this day this category remains a public debate so far as legal sanctity of conjugal status is concerned.

The aim of this paper would be to formulate a historicity of this queer section of society, especially in Indian context as to find out how they are in due course of changing world the society acceptance is official, particularly in job categorization.

**Keywords:** The queer LGBT; Lesbians; Homosexuality; Kama Sutra; Legal sanctity; Constructivism

## **91. A Saga of Womb Labourers: Gita Aravamudan's Baby Makers**

**Sangeetha Gorak**, MPhil Research Scholar, Kakatiya University,  
Warangal Urban District, Telangana

Being a mother is the best feeling a woman can have ever in her life. The most glorious and satisfying of times of motherhood is the quality time is spending with kids and just simply watch them grow and be happy. Being pregnant and having own children is one among the biggest need of life for couples and it happens to be a dream for a woman. But, some couples face fertility issues, which hinder them from being parents. An alternative for this problem is to have another woman carry their child, which is commonly referred to as surrogacy. Surrogate motherhood is variously described in emotive terms such as “rent a womb” or “gift of love” or “gift of life.” A surrogate mother is a woman who agrees to bear a child of a couple in a situation where a woman is incapable of conceiving or carrying a child. In the typical case, the surrogate mother conceives, carries the child for nine months, gives birth and then releases her parental rights, giving up the child to the child's real parents.

This paper attempts to explore Baby Makers: The Story of Indian Surrogacy which focuses on the accounts of surrogacy in India. Gita Aravamudan is known for her works gender issues. It is a combination of a few stories taken up from the real life of the whole cycle of surrogacy. Through her journalistic research, she explored and collected data about the development and growth of commercial surrogacy in India a multimillion-dollar industry.

**Keywords:** Surrogacy, Female body, Identity, Laws, Children

**92. “The Development of Feminism in English Literature through the 19<sup>th</sup> and 20<sup>th</sup> Centuries”**

**Saritha Samuel**, St. Ann’s College for Women, Hyderabad, Telangana

**Rashmi Pulizala**, St. Ann’s College for Women, Hyderabad, Telangana

The feminist ideology in English Literature traces its roots to the late eighteenth century. Mary Wollstonecraft’s ‘A Vindication of the Rights of Woman’ is considered foundational to feminism in Literature. The 19th century is one of the most significant periods of British history, as it marked a new beginning for women, and the 20th century followed suit. Throughout these centuries, literature has developed dramatically and has paved way to a golden age for women writers.

The feminist movement involves sociological and political theories concerning with gender difference issues. This movement has been here for many decades, and women have started to fight against the oppression during mid-1850s when the first feminists started to advocate their thoughts about inequality and when the first suffragette movement emerged, since then women have started working on accomplishing their goals to have equal rights and position in the patriarchal society.

Feminism led to radical changes for women in every walk of life such as politics, the public sphere, the workplace, the home, and the cultural realm, including the arts and literature. Literature, especially, began to reflect women’s previously silenced voices and gave them an outlet to their suppression. Women have started to fight for their rights and independence since the beginning of the 19th century to have equal opportunity in various fields on par with men.

This paper aims to focus on the development of feminism in English Literature through the works of a select few writers: Mary Wollstonecraft, Charlotte Bronte, Jane Austen, Virginia Woolf, and Margaret Atwood.

**Keywords:** feminism, literature, development, women, equal rights.

### **93. A Study of Mental Health of Female Writers and Poets**

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**Dr.Kanu Priya**, Assistant Professor, School of Humanities,  
K.R. Mangalam University

Over the time, various female writers have written works in literature as means of women empowerment as they were aware of the variety of texts written by and for men. In creating a room of their own with feminine writing and setting patriarchal boundaries aside, there have been times when their own mental health took a toll. Famous writers such as Virginia Woolf, Sylvia Plath, Anne Sexton committed suicide after been victims of mental illness. While there were others who confronted their mental illness through their writings. The attempt of this paper is to throw light on the life of female writers, their mental health and the acknowledgement their works receive. The paper may also works as an inspirational tool for those going though the illness and put emphasis on the fact that despite battling mental illness, works of female writers and poets live on eternally and inspire generations.

**Keywords** - Mental health, mental illness, female writers

### **94. The Life of Kosi: A Voiceless Existence**

**Shrestha Bharadwaj**, PhD Research Scholar, Rajiv Gandhi University,  
Arunachal Pradesh

Existing alone in her thatched hovel, Kosi today survives abandonment. This, once 'bold and beautiful' life, is today withering, counting her moments to finally succumb to death. This is the deteriorating state of life of kaushalya, the first wife of famous anthropologist Verrier Elwin. Elwin, who married her at the age of 13, divorced her suddenly at the age of 21, never to be seen again. He, who chose to remarry, discarded her along with his two children to live alone without any further help or assistance. Kosi today faces the wrath of life in poverty and sheer disability. A woman, once a strong lady and breaker of cultural barriers, is today obliterated from the pages of history. The present paper tries to trace the

state of existence of Kaushalya as a “subaltern,” a woman who was denied any voice of her own and who still lives a ‘muted life’.

### **95. Gender on the School Walls: ‘People of India’ & ‘Bad Manners’**

**Shrishti Abrol**, Publications Associate, CIIE.CO, IIM Ahmedabad

World has started acknowledging different genders, but is still lacking in accepting differences within them. Without anyone or any one, as its definition, genders exist as plurals but are practised as singular. Educational charts like ‘People of India,’ that flaunt the country’s diversity, fail to draw similar pictures of gender. ‘Bad Manners’ promotes the very ‘Boys don’t cry and girls don’t fight’ generalisations. The research explores how gender is represented in the educational or the lack of it. Different in attire, but similar in their body types, the diversity is silenced. The objective lies in tracing these educational charts for inconsistencies and stereotypes; with the approach of analysing gender in education.

**Keywords:** Educational charts, schooling, gender, representation.

### **96. Beyond the binary: A Study of Gender in Virginia Woolf’s Orlando: A Biography**

**Shyamal Halder**, Assistant Professor, Post-Graduate Department of English, Hooghly Mohsin College, Chinsurah, Hooghly, West Bengal

Liberation from a constructed gender identity may be achieved through the hermaphroditic or androgynous merging of masculine and feminine identities as in the Hindu Deity Ardhanarishvara, the confluence of Lord Shiva and his consort Parvati, representing the “totality that lies beyond duality”. The lack of a definitive gendered body is likely to limit its capacity for normative human interactions, which, in turn, will result in a condition called ‘gender bending’ i.e. a form of social activism undertaken to destroy rigid gender roles and defy sex-role stereotypes. By eradication of sexual difference and, embracing the biological fluidity and psychological androgyny, a post gendered intersubjective space is reconstructed.

In a bid to map out this fluidity of gender role, the present paper aims to study Virginia Woolf's novel *Orlando: A Biography* where Woolf mocks "compulsory heterosexuality" and challenges homophobia. Here Woolf draws attention to the constructed nature of sexuality and gender of her protagonist and comes out with daring suggestions of cross-sex desire.

**Keywords:** Gender, Homophobia, Gender bending, Androgyny, Postgenderism.

### **97. Deconstructing Gender Roles: The Female Body as the site of resistance in selected fiction of Saadat Hassan Manto**

**Smitakshi Chowdhury**, Assistant Professor and Head, Department of English, L.J.D. College, Falta, West Bengal

Conventional research on Manto tends to focus mostly on the issue of partition. A close reading of Manto reveals the recurring motif of the female body. The proposed paper intends to trace how Manto uses the symbol of the female body both as a means of exposing and challenging patriarchy, as well as uses it to deconstruct gender roles. The thesis intends to trace specific instances when the female body is used to challenge or even nullify patriarchy. Interestingly, Manto also uses the female body to portray female sexuality unapologetically. Early feminism looked at gender from both essentialist and anti-essentialist perspectives. Either way, it laid emphasis on slotting. However, Manto continuously negates, obliterates, and refuses to recognize gender. Women take control of their own bodies, using them to negotiate power equations or to satisfy carnal desire. The body is no longer male or female- as an entity, it is just human. Gender roles are deconstructed by bringing the woman's body down to a primal, biological, human level. Slotting into male-female roles is continuously negated, bringing to mind Judith Butler's assertion that gender is performative. The proposed paper intends to take into consideration, selected fiction of Manto and unravel the strategies by this is done.

**Keywords:** Gender, feminism, female body.

## **98. The Pathetic State of Women in the Society at the Backdrop of Partition through Amrita Pritam's Novel, Pinjar**

**Stuti Priya**, MA II Year, Central University Of Jharkhand, Ranchi

The 'great split ' of India and Pakistan in 1947, was a life altering incident for the millions who were displaced and forced to migrate. It was the huge mass migration in the world, nearly about 12 million people and 1 million dying in the process. About 75,000 women were thought to have been raped, seized or murdered during the whole ordeal. The potency of violence and the brutality held at the time of division is often remembered as one of the bloodiest massacre in the history of India. This paper studies the gendered violence by examining the novel , Pinjar by Amrita Pritam which stands as a spectator of the violence during partition. Pinjar is the pain which was set as story but the issues that it raises are relevant even today. It reveals about the miseries of females at the backdrop of partition to put on an unexpected outlook to the partition narratives. The paper, thus try to show that women suffered during partition and till date. It also explores how partition's psychological impact was ultimately framed, engaged and ignored in various discourse. It highlights an apparent dilemma between acknowledging female's agency and placing the blame for cruel violence on perpetrators rather than sufferers.

**Key Words:** Partition, Migration, Brutality, Violence, Sufferers.

## **99. Impact of Higher Educational Institutions in India: A Study of Gender Perspective**

**Subal Tandi**, PhD Research Scholar (Sociology), Department of Humanities & Social Sciences, Central University of Jharkhand, Brambe, Ranchi, Jharkhand, India

**Dr.Rabindranath Sarma**, Associate Professor, Head, Department of Tribal Studies, Dean, School for the Study of Culture, Central University of Jharkhand, Brambe, Ranchi

Women in Indian society have been the subjects of a long-standing and ongoing debate. A number of gender perspectives have been brought to



bear upon the issue regarding education, polity and economic etc. Some sociologists have gone beyond a community and looked into the question of status and power relations among the men and women. However, the women participation of various fields in general and higher educational institution in particular which is still relevant in all fronts of human life with Indian society. Social discrimination is still existence with various sociological-drawbacks and also the higher educational institution attainment. This paper concentrates on the detailed analysis of the different determining factors of higher educational institutions in general and its impact on the women in particular.

**Key Words:** Higher Educational Institution, Women, Sociological-Drawbacks, Social Discrimination.

### **100. Legal Reforms for Women in Post-Partition India and The Impact of The Hindu Code Bill**

**Sudeshna Mitra**, Assistant Professor, Department of History, Maharani Kasiswari College, University of Calcutta, Kolkata

The Hindu Code Bill was a revolutionary step for the Indian Hindu community as it was an instrument of liberation of the orthodox Indian mind from the shackles of patriarchy by celebrating the ideas of freedom and individualism of Indian women. This paper looks at the Hindu Code Bill debate and attempts to comprehend how the Bill laid down the foundation of a modern construction of the family and the feminine in Indian society by tracing the development of legal reforms in post-Independence India and locating its subsequent impact on the legal scenario. The women's movement through active debates, discussions, etc contributed significantly to the debate through the voicing of a feminist point of view. The Bill paved the way for feminist movements in India in the 1970s and 1980s. The Hindu Code Bill aided in widening the arena of family law reforms in post-Independence India. The centuries old gender bias against women in this country gradually started giving way to improved legal rights in favour of Indian women. This paper thereby attempts to seek the profound impact of the Hindu Code Bill on gender consciousness in Indian society. It also takes a look at the role of the newly independent welfare state that aimed at the

creation of various opportunities of women for the rectification of gender imbalances.

**Keywords:** Hindu Code Bill, Gender Consciousness, Patriarchy, Women's Organisations, Women's Rights, Domestic Violence, Legal Empowerment.

### **101. Gender, Culture, Language and Literature: Through the Perceptions of Female Issues in the Selected Texts**

**Sultana Rezuwana Yashmin**, Independent Researcher, Gauhati University, India, Assam

Women have always been a part of literature throughout the ages. With race and gender issues in mind, some critics deal with the theme of voice and silence, claiming that patriarchal surveillance causes female speechlessness. Women have often been depicted as a weaker and inferior being, who could not think on their own. Patriarchy, as generally accepted, is not the sole source of female oppression because women seem to suffer oppression in the hands of fellow women especially in the African cultural milieu.

This paper aims at exposing constructive and deconstructive roles language can play in the process of gender construction and in favor, respectively, of societal and cultural norms. In trying to draw close in sights of how certain stereo types about men and women are perpetuated through language of literary texts in the play, *A Doll's House* (1879) by Ibsen and Alice Walker's much acclaimed novel, *The Color Purple*.

### **102. Indecent Representation of Women's Body in Indian Advertisement**

**Tanya Puri**, Research Scholar, Malaviya Centre for Peace Research, Banaras Hindu University

Advertising has become an essential marketing activity in the modern consumer world. Organisations rely heavily on advertising to draw consumer attention to the market offering. Besides being a gizmo at the hands of marketers, advertising plays an important role in influencing social attitudes and moral standards. However, today's ad world has been less sensitive

towards health of moral fabric of society and has been accused by many for objectifying women. The mere portrayal of women as an object to be desired is an oppression of not only morals but also the underlying principle of feminist ideology. As per Sustainable Development Goal (SDG-5) Gender Equality is not only a fundamental right human right. This goal targets to eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation. .This study will focus on the depiction of women in advertisement and those who encourages major sexism and misogyny. It will highlight the arguments ethicists have given against using a women's body and desirability to sell various products. It will investigate various instances of Commodification of women's body misinterpretations and how it reinforces sexism in the society. However Indian advertisements have witnessed a significant transformation in the manner women are shown. The study will be analysing the laws to prohibit the use of women body as mere object to be looked at, i.e. Indecent Representation of Women (Prohibition) Act 1986 and an amendment bill 2012.

**Keywords:** Advertising, objectifying, gender equality, sexism, misogyny.

### **103. Caste based Gender Violence and the Patriarchal Conviction of Ranvir Sena, Bihar**

**Upendra Kumar**, Research Scholar, Dr. K.R. Narayanan Centre for Dalit & Minorities Studies, Jamia Millia Islamia, New Delhi

In the 1990s, Ranvir Sena, a private militia of upper caste landlords, committed several massacres in Bihar. One of the basic features of the massacres was caste based gender violence against Dalit women. Targeting Dalit women by the Sena was not only the case of femicide but also, arguably, it was the manifestation of the casteist patriarchal conviction of the Sena. The Sena alleged Dalit women to be a breeding ground of dissidents. It was a patriarchal allegation against them and need to be explored to understand the gender based violence. The paper argues that the Ranvir Sena has its own patriarchal notion based on casteist hierarchy and associated disabilities and privileges. The paper also argues that the Sena adopted the patriarchal notion as a tool not only to crush the rebellious zeal

of the labouring classes but also to assert the traditional coercive power based on the caste supremacy as well as class dominance.

#### **104. Gender Equality for Economic and Social Development**

**Utsho Chakraborty**, Bachelor of Engineering (Computer Engineering),  
Gujarat Technological University

**Md Intekhab Rahman Galib**, Bachelor of Business Administration (Bba),  
Gujarat University

Gender equality is very much important to ensure a happier, healthier and prosperous world. It is one of the most important fundamental human rights which is very much necessary to build a sustainable world. Gender equality means equality of sexes and equal access to the opportunities and resources regardless of gender. Improving the condition of the women and transgender is very much important to strengthen the economy. Condition of the women and transgender is gradually improving. Girls are going to the Schools, Colleges and Universities. They are proving themselves in the job fields and availing various job opportunities. Women are also preferring politics as a career. We can see lots of women entrepreneurs around the world those who have set examples by dint of their works. On the other hand, various countries of the world are ensuring education and providing jobs to the transgenders. Though Situation is changing rapidly, lots of women and transgenders are still deprived of their rights. Government alone cannot solve the gender inequality problems. First of all, we should change our mentality towards women and transgenders. We need to realize that they are also the part of our society. Specially the condition of the women those who belongs to the Asian and South Asian Countries needs to be improved. The world will be livable and peaceful only when Men, Women and Transgenders will be treated equally in every sphere.

**Keywords:** Entrepreneurs, Transgender, Equality, Mentality, Career

## **105. Reading Plato's Symposium: The Voice against Gender Dilemma**

**Uttam Boruah**, PhD Research Scholar, Department of English, Rajiv Gandhi University, Arunachal Pradesh

Androgyny refers to the inseparability of both male and female characters. Established by research as hormonal, the gender dilemma finds its roots in the Greek mythology with the introduction of characters like Tiresias, the hermaphrodite seer. The 'in-betweenness' of the people with dilemmatic gender has been naturalised by Plato in his Symposium as he presents a discourse on its roots through Aristophanes, a Platonic character. Plato knits his philosophy on unconditional love by creating a platform for all the characters to deliver speeches in praise of Eros, the god of love and desire, in a dialectic manner. Being a propagator of pure reason, he saw love as a significant tool to balance the gender roles, the age-long dichotomy that the human society has been struggling with. The present paper is an attempt to study love as the annihilator of gender dichotomy from Plato's point of view.

**Keywords:** Androgyny, Hermaphrodite, Gender, Love.

## **106. Stereotypical Images of Women: A Re-Reading Of Indian Folktales**

**Vidya Rao**, Associate Professor, Bhavans Sheth R.A College of Arts and Commerce, Ahmedabad, India

Folktales symbolise the descriptive and the prescriptive role in society. They constantly serve as tools to depict societal and cultural norms. According to A.K Ramanujan, folktales are the literature of the dialects, those mother tongues of villages, streets, kitchen, tribal hut and wayside tea shop. Folktales impose a powerful influence over the popular imagination and psyche as they represent characters who are easily recognisable and lovable. In fact, folktale heroes are even deified in the villages and remain etched in the vivid imagination of young readers and children.

An in-depth analysis of the certain Indian folktales reveals the sexist portrayal of women which affirms the marginality and reflects the prevailing gender roles and expectations. Re-reading Indian folktales like the Jataka Tales, Panchtantra, Hitopdesha, Katha Sagar Sagara Puranas and a few more,

which are ingrained in the cultural consciousness of Indian children necessitates to review them regarding the under-representation and stereotypical portrayals of women.

Indian folktales and folktales across all cultures, highlight gender hierarchies and the enduring impact of stories on women and communities. Hence, we as sensitized readers and perpetuators of these stories need to make efforts to reclaim marginalised cultural histories and advocate for a more humane approach to the Indian folktales.

**Keywords:** Gender, folktales, Indian folktales, stereotypes

### **107. Understanding Boredom as a Gendered Phenomenon in the Writings of Shashi Deshpande**

**Debabrata Sardar**, Assistant Professor, Dept. of English, Sundarban Mahavidyalaya, Kakdwip, WB, India

In the Post-Kantian era when one's ontological status, to a large extent, is shaped by the philosophical imperative of realizing the purpose of the person's existence, boredom, as a cultural phenomenon, works as a constant determinant and modifier of human behaviour. Gender consciousness, in a male dominated society, trickles down the generations and forms a significant section of the collective 'unconscious'. Therefore, boredom becomes a cognitive mediator between people and the cultural space that they inhabit, due to its intricate negotiation with human psyche. As in her essays, so in the stories and novels also, Shashi Deshpande's presentation of her ideas about boredom ranges from the 'situative' to the 'profound'. She complicates the concept of boredom, addresses its socio-psychological constituents and shows the duality of boredom's being – its ability of becoming a subjective perception and objective reality at the same time. Many of Deshpande's female characters are bored. They often spend hours in doing nothing, get frustrated at the repetitive nature of their everyday life and long for some meaningful change. Their mental mobility in terms of temporal space is in stark contrast with their physical inertia and immobility. This dialectics of psychological mobility and physical immobility defines the existential state of many of her women characters. But why does boredom affect the female characters more than the male characters? Are Deshpande's male characters incapable or less capable of being bored? How

does boredom construct the sexuality of women and contributes to their phenomenological perception of the self and surroundings? In this paper I will consider these issues with reference to the writings of Shashi Deshpande. The theoretical propositions of Martin Heidegger, Edmund Husserl, Lars Svendsen, Allison Pease have helped understand several aspects of boredom and its interaction with the gender consciousness of human beings. Therefore, in my analysis of the texts of Shashi Deshpande to show the gendered aspect of boredom, philosophical aspects of it will continue being there along with Deshpande's imaginary explorations.

**Keywords:** boredom, gender, psyche, existence

### **108. Woman is the Origin: A Critical Study between Women and Culture (Yemen vs. India)**

**Ferdous Ali Abdullah Qahtan**, Research Scholar, Dr. Babasaheb Ambedkar Marathwada University

**Dr. Shaikh Parvez Aslam**, Research Guide, Dr. Babasaheb Ambedkar Marathwada University

In time for International Women's Day, I introduce this paper which is entitled —Woman is the Origin A Critical Study Between Women and Culture (Yemen Vs. India)‖. The researcher discusses the reality of woman's life in two countries (Yemen Vs. India). She concludes that Yemen, India – and the rest of the world – would do well to make women's safety and freedom central goals of democracy and development, and learn about the science of cultural change. The researcher starts with the Yemeni and Indian Woman's daily life and social customs, then Empowering woman, the last point which is discussed in this paper is A Glance on the Reality for both Yemeni and Indian Women.

The researcher finds that a woman is a woman in every place and every time. There is no difference from a woman to another woman in one or another country. When a person has a look around himself, he finds that point is true. Because the woman is the sacrifices maker everywhere and every time.

**109. Exploring the Mythical inner Life of a Broken Metropolis:  
A Comparison of Gyan Prakash's Mumbai Fables and Jeet Thayil's  
Narcopolis**

**Rincy Philip**, Research Scholar, Department of English, Noorul Islam Centre  
for Higher Education, Kanyakumari, Tamil Nadu, India

**Dr.V S Bindhu**, Assistant Professor, Department of English, Noorul Islam  
Centre for Higher Education, Kanyakumari, Tamil Nadu, India

The paper entitled “Exploring the Mythical Inner Life of a Broken Metropolis: A Comparison of Gyan Prakash's Mumbai Fables and Jeet Thayil's Narcopolis” tries to find out the life and hope in Mumbai Underworld. From this comparative study these two works mainly focus on the mythical inner life of Bombay metropolis. Jeet Thayil represent a world which expresses the hidden history of Bombay through his work Narcopolis. He wrote from his own experiences that when he lived in Mumbai. The place of drugs, violence, mafia dons and rich in many unlawful practices. Narcopolis is also a voyage of Bombay to Mumbai metropolis. His experiences in Bombay underworld as he was addicted to drugs, sex and opium. Jeet Thayil through this single work now considered versatile figure in the history of English literature. Gyan prakash, another important figure, also an urban historian who is famous through his work Mumbai Fables, expresses a country with new economic stability. His work mainly focusses on Mumbai nights with gossips, politics, terror attacks etc. These outer layer of city is only make cool for films and movies but mainly its inner layer experiences the life of common people who suffered a lot for daily bread. They are under the control of Mafia dons, smugglers and thugs. The most important fact about Mumbai is the people can earn many from nothing. Many people from all over the country settled in Mumbai and they lead a happy and secured life. On the other side, Mumbai is a capital of unhuman practices. People can lead a better life when they are under the glazing of Mumbai Metropolis. There were many open doors to lead a life with clear facts. These are expressed clearly by Gyan Prakash. People lived in Mumbai has many parameters. They are classified as poor, average and above average categories. Both these writers point out the condition of Mumbai from old



age to new. They express their own experiences through these two works Narcopolis and Mumbai Fables.

#### **10. A Search of Women's Identity: In Thiruvalluvar's Thirukkural**

**M. Elamaran**, Assistant Professor, Department of English, AMET University, Chennai, India

One cannot give assurance in possibility, as like the flipping coin, a woman's identity is kept on dragging in an Identity crisis. From the Holy scriptures to day to day modern lifestyle, Women were exceptionally pointed and disgraced for livelihood, likes and dislikes, identity and needs. Women were seen as part of Men but with terms and conditions. Thirukkural is one of the Ancient Poetry couplet written by Thiruvalluvar, which reached maximum translation next to the Bible. Thirukkural speaks about vivid topics like God, Helpfulness, Friends, Truth, Education, Life, etc. One can understand and develop their life by following the Thirukkural. This research paper will focus on the sayings of Women and Women's Identity in Thirukkural to understand how women were suffering from identity crisis from Ancient age to present.

**Keywords:** Thirukkural, Women, Identity, Crisis.

#### **11. Equality or Equity: A Critical Perspective**

**Shaikh Atif**, Student, Aurangabad, Maharashtra, India

According to Prince Water house coopers (PWC) the U.S industry is expected to reach more than \$652 billion by 2023. The U.S Media and Entertainment (M&E) industry is the largest in the world. There was recent news that global Entertainment industry surpasses \$101 billion for the first time in history, with earnings reaching \$101 billion in 2019 as per the new report released by the Motion Picture Association. There are some Commercial hits like 'The Lion king' and 'Avengers Endgame' ticket sales in the U.S and Canada slumped over 4% to 11.4% billion globally, a 14% boost from last year. Entertainment industry never shuts down, with movies hitting OTT streaming platforms to singers releasing albums at home. This multi billion dollars industry keeps growing but never grows morally, till

today there are cases of pay gap between male and female co stars. Discrimination still exists between male and female employees.

The research paper will throw light on the need for women to grow, and become strong in what they stand for. Also it will shed light on role of women in entertainment industry and position of women in different religions. It will also include discourses related to entertainment industry featuring various global celebrities such as Robert Downey jr. (Iron Man), Taylor Swift, Ariana Grande, and many more. And further it will enhance on discourses of woman and man. The basic argument of my research paper is Equality or Equity? The present research paper would focus on following questions:

1. Are Feminist Studies and Gender Studies Allied?
2. Is Equality enough for Women?
3. Role of Women in different Industries, culture, and life?

**Keywords:** Entertainment Industries, Media Industries, Equality, Equity, Discrimination and Pay gap.



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